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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: God's pure life and substance are constantly renewing and rebuilding His holy temple, my body.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: New and rich ideas arise in my mind, and I demonstrate prosperity.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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The Miracle Consciousness

BY ELEANOR HUNTER

GET THE MIRACLE CONSCIOUSNESS; and please realize that when I urge you to do this I am not urging the fantastic or the impossible.

The abundance of every kind that would more than satisfy you and fill your life to overflowing is already being experienced by others. Then it must be possible.

Consider. If it is financial abundance that you seek and that now seems so impossible to you that having it would be a miracle, look about you and see how easily and naturally others have it.

An income of ten thousand dollars seems impossibly remote to you? Well, just look at any income-tax report. Thousands of persons already have an income of ten thousand dollars and take it as a matter of course. Actually thousands of persons have incomes of more than that: twenty-five, fifty, a hundred thousand, some even a million dollars a year!

So the condition I am asking you to try to conceive of is not impossible. The action of life must be capable

of producing it, for it has done so in these individual cases.

Is it success, the fulfillment of your efforts?

Well, again look at the successes in the world. In any field—invention, scientific research, engineering, chemistry, aviation, business, statesmanship, the arts, painting, music, writing—in every field you will find examples of actual accomplishment that are so tremendous that they stagger the imagination. Then the highest achievements are not in the realm of wishful longing or miraculous impossibilities. They are actualities already in evidence. Then why should your success seem so improbable?

Is it health? Is it even recovery from a serious disease? Here too we have amazing examples of the power of life to restore physical wholeness. We have accounts of miraculous healing that you may not believe but that have been accepted even by medical and governmental authorities. There are also numerous examples of prominent persons who have had to overcome great physical handicaps and yet have risen to greater heights than many who never had a physical disability to overcome.

Is it harmony in married life? Here too in spite of the failures we find millions of cases where love and understanding and companionship enrich life beyond any wealth that money can give.

So in considering the "miracle consciousness" I am not suggesting some mystically impractical and impossible condition.

I am urging only that you enlarge your conception of the potentialities of life; and I am trying to show you that you cannot enlarge it beyond the capacity of of life to fulfill.

Can you imagine what Thomas Edison's friends and

family would have thought of his fantastic dreams if he had told about them; his hopes to produce things the like of which had never been seen before?

Yet because life does have these greater potentialities within it, when Thomas Edison proceeded confidently and faithfully in the "plus" direction he brought out of the unknown these previously unheard of products.

So even though you were to raise your consciousness to an expectation of things not yet known to man, it would still be within the power of life to bring them to pass.

However for most of us conditions far short of this seem to be in the class of the impossibly miraculous. But please note that the important word in that sentence is the word "seem."

Is it not clear that life does have the substance and power necessary to bring them to pass but that the difficulty lies in the fact that they "seem" so impossible to us? After all this "seeming" is only the unreasonable, unnecessary, purely imaginary boundaries that we ourselves have mentally accepted as the limits of our domain. Actually numberless concrete cases prove that our "seeming" limitations are not real.

The first step toward the miracle consciousness and a larger life is to recognize the possibility of the things that to us are miracles. Observe their actualization in other cases and see how concretely possible they are. Recognize that if they have already been achieved by others, they are not impossible for us. Recognize that there are no walls or armies, no human or divine edicts standing between us and this larger experience.

Possibly we can grant this much, but we still feel: "Just the same, *I* can't achieve it, I just don't know how," or "I haven't the strength or power."

True. Quite true. That is why it is necessary for us to recognize our unity with the Infinite and to recognize that the infinite powers are operating through us at least in some small measure. Then let us turn our attention to a greater utilization of these powers and realize that they can operate through us to achieve the thing we could not do alone.

Thus again we have evidence of the actual participation of the infinite powers of life in man's activity to a miraculous extent.

By means of his unaided powers man never could speak across the ocean. It is the infinite powers of life, which created the laws of physics and which operate through man's intelligence to show him these laws and how to take advantage of them, that have enabled man to talk across the ocean. Consider the impossibility of this to the Puritans, even the impossibility of their having conceived it!

Lifting tons of metal into the air and flying at three hundred miles an hour is a product of man's efforts abetted by the power and might of life.

Capturing and utilizing the hydroelectric power of Niagara Falls, lighting great cities with it, and turning the giant machinery of industry with it is the same kind of a "miracle."

"I can of myself do nothing." But when man unites with and exercises the powers of God do you see what he can do?

To such powers as these what is the gaining of a new position for you? The restoration of love and happiness in your home? The completion of the present difficult task before you? The expression of radiant vitality in your body?

You do not need to do it yourself or be able to do it.

But you do need to know that this seeming miracle that would be your heart's desire is utterly possible for life to perform, is indeed easy for life to perform, and is available to you because life's design and will for you is for fullness and perfection.

This does not mean that you can arbitrarily decide that you must have some particular house or some particular position or some particular solution of any problem. It is altogether possible that the solution you are so set upon may not be the right one, may have elements of definite harm in it, or may not be quite enough for you.

When you recognize that the will of God for you is the utmost of perfection and richness in your life and when you know that the power of God is capable of bringing the most extreme goodness into your experience, then with complete assurance you can trust the infinite forces to bring you your perfect home, your perfect position, and the perfect solution to any problem, regardless of whether the result is the one you had planned or not. The result will be completely satisfying to you. It may be even greater success than you could have anticipated.

Actually all our difficulties come about through our failure to understand the relation between us and the infinite forces.

Because of our blindness we think of our own capabilities as so slight that we cannot do the larger things and live the larger life, so we do not try. Or again because of this blindness we strive so hard and frequently so clumsily to do the larger things ourselves that we create still more damage and chaos.

Stop fighting the windmills of fate. Stop and look around. Look upon the Truth of life and observe how

wonderful you are, how great your talents.

Consider how glorious is this being which is yourself and which you have so taken for granted and frequently disparaged.

Consider the miracles of your marvelous body and let yourself recognize this evidence of your unity with God, of how much God must love you to have taken such exquisite care in your creation.

Consider the wonder of your mind, your ability to think, the intelligence you have, the sureness of the continual flow of thoughts and ideas into your consciousness in this next hour or day, and recognize this evidence of your unity with the miraculous forces of life.

Consider the richness of your emotions, the warmth of love within you, the force of your convictions and assurance, the strength of your courage, and realize that your next hour and day will contain experience of them unknown to you now, just as today's experience was invisible to you yesterday; and recognize this evidence of your unity with the ever renewing forces of life.

Consider circumstances and their kaleidoscopic change; the continual activity of life that brings you into contact with different persons and things every hour. Consider the power that can keep the whole world in ceaseless activity and that offers you the benefit of its mighty order if you will but see it and accept it.

Consider all these things and let yourself expand with a larger recognition of your own possibilities. Widen your circle. With joy and exultant confidence "plug in" to these greater powers by recognizing that they animate every experience of your life. Now watch your miracle unfold itself quietly and easily, like the snowfall covering every twig and blade of grass for miles around.

Then co-operate with God by going in the same direction as the action of the forces of life; that is, in the constructive direction, the progressive direction, the plus direction of always more substance instead of less.

Keep your eyes and your consciousness fixed on the "pluses," on love instead of lacks of it, on health instead of its absence, on success instead of failure, on abundance instead of poverty.

Keep your attitude the plus attitude of tolerance, of love, of appreciation instead of intolerance, dislike, disapproval, of confidence and assurance instead of fear and doubt, of expectation of good instead of expectation of evil.

Keep your actions the plus actions of doing instead of not doing, and of doing the constructive thing instead of the destructive one.

This is our part in the partnership with God. It is our only part, and we do have the power of choice.

It seems a small requirement. What if God demanded more of us? What if we had to create the air we breathe, the knowledge we use, the forces and action of life?

God provides us with everything. We do not have to create any of it.

God asks only that we co-operate by marching in the same direction as the forces of life, constructively, positively, progressively, instead of pulling against them by our destructive, retrogressive negativeness; by living life instead of unliving it.

The "government" of God offers each one of us as much territory as we wish to fence in, as much of every kind of substance comprising the "stuff of life" as we will see and accept.

Our tomorrow's supply is available as easily in large

measure as in small. Why must we stop with the small?

Even tomorrow's small supply is not in our possession today. It is invisible. We do not know what it is. But we have no difficulty in accepting and taking for granted that we shall have some. We know we shall go on breathing and eating and having air to breathe and food to eat. We know we shall go on thinking and speaking and having thoughts to think and words to speak. We know we shall go on acting in the circumstances of life and go on having circumstances that we do not have now in which to act.

If we cannot see and believe in the large possibilities of our life, how can we be sure even of this much, none of which is tangible or visible or even existent in finite form today?

If we can be so sure as regards this at present invisible small supply, why can we not take the same assured attitude as regards more?

We could not have even this little if God did not give it to us. And surely it is evident that God, life, has in store vastly greater portions of every kind of substance than this little which we do accept as our own.

Then is it not clear that the only barrier to larger living is this one of our own limited vision, the barrier we ourselves build arbitrarily?

That is why it is important to try again the "miracle" consciousness; why it is vital for us to lift up our eyes and take in a larger territory, increase our expectation—our vision and acceptance—of the substantials of life that comprise the very stuff of our day-by-day experience.

Nor can we ever increase it beyond life's capacity to fulfill. Working hand in hand with God, we sweep away our limitations. Anything necessary to the completion and fullness of our particular pattern is easily

possible with this partnership, remember that, easily.

We work, to be sure, and expend energy and effort, but we do it easily, with strength and assurance and confidence, without straining and striving, without struggling and fighting. "Easily" is the way of least friction, the way of greatest efficiency and accomplishment. Easily is the way of activity of the forces of life; and these are the forces which are animating our every experience.

Furthermore the only purpose for which we could have been born is to express the honor and glory of God, the richness and fullness of the possibilities of life.

Therefore it must be God's will that we live our life gloriously in every particular, gloriously accomplishing, gloriously loving and beloved, gloriously healthy and strong.

"Thy will be done," what a prayer that is! What a recognition of God's goodness and love. What a letting go of restricted human determination. What a joyful invitation to God to take over the direction of our affairs. What a promise to trust God's wisdom and love, God's power and action and order.

When we let this attitude inspire our own co-operative activity, when we deliberately keep our eye single to the substance and actuality of life instead of wavering between reality and the negative lack of it, we may expect our life to blossom with fullness.

With God all things are possible. Nothing is too good to be true. Miracles do happen.

Seek no more in worlds apart,
Heaven is folded in thy heart.
—ALFRED NOYES

"Hidden Gold"

A STORY

BY LISBETH HIBARGER

WHEN JEROME ALLISON returned to college after the settlement of his father's estate, he went with a new perspective on life. He recalled vividly the conflict of emotions that had disturbed him so deeply on his painful homeward trip: the bitter resentment at the careless driver who had killed his father, the feeling of utter inadequacy in helping his mother to bear the burden of grief. Then the miracle!

A great portal had opened before him as though by magic. As his mother's gentle hand inserted the key with her faith and understanding, it had swung wide. He felt like a little child aglow with eagerness on the threshold of a new home, or like an explorer on the frontier of a limitless new world. He marveled at the spirit of humility and serenity that came with this new philosophy of progressive life.

His mother had given him a little book of quotations very dear to her and to Jerome, Senior: "Our Spiritual Legacy," she called it. As he turned the pages reverently and eagerly, he found questions interspersed here and there, trail markers to goals beyond his ken. He realized as he pored over these pages how stupendous and just it is that we become like what we think, that thought is destiny:

"Man is a stream whose source is hidden. Our being is descending into us from we know not whence."

Nothing is insignificant. Nothing just happens.

Why do some thoughts—such as the beauty of a sunset, the velvet mystery of a rose, the haunting sweetness of a strain of music—find us young and keep us so? Why is it that we know better than we do? Whence comes the urge for completion and perfection?

"Thought is a stream of ethereal water." "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." "Look within. Within is the fountain of good, and it will ever bubble up if thou wilt ever dig."

"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" "In my Father's house are many mansions." What determines the type of mansion in which we shall make our next abode? Do we send material ahead for a beautiful or a deformed body by positive or by negative thinking?

Why at first sight are we drawn to some people and repelled by others?

"The things that are really for thee gravitate to thee. . . . every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom . . . the great and tender heart in thee craveth, shall lock thee in his embrace . . . because the heart in thee is the heart of all . . . as the water of the globe is all one sea."

If we have lived before, why do we not remember our past lives?

Would God plant the fervid desire for a second chance and withhold the power to fulfill it?

When the fruit is ripe it falls. What then?

To live is to change, and to be perfect is to have changed often. If you are not satisfied with what you are, change your thought habits.

As Jerome turned the pages of the "Legacy," reading at random its precious thoughts and pondering their import, he saw the complexities of life beginning to clear away as a strange and wonderful pattern gradually shaped itself: divine justice prompted by

love, perfection through freedom, unity in peace.

"The unseen things of life, the actual realities," thought Jerome, "are so much hidden gold. By seeking what may a man not find!"

One question claimed an amount of his attention out of proportion to all the rest: How do we account for the cumulative and attractive force of a new idea? His mother had assured him that his new thoughts would bring new friends, kindred spirits, eager to share the glow of wonder and to explore the higher levels of mentation. If this proved true, what might he expect next?

He was amazed at the ease and promptness with which he slipped back into the routine of school duties. His fellows greeted him with "Glad you're back, Allison," or "Sorry, old chap, about your father, but mighty happy you're with us again." Some of them didn't seem to notice that he had been away.

So much, he thought, for the flight of time—fourth dimension. He reflected on the ease with which water fills the place when a submerged body is removed. He wondered if the men sensed in him a difference, if they were aware of his new outlook. He thought of Tuscan vases, of building bridges to faraway epochs of civilization in which these men may once have had a part. Was there a reason why he should be drawn or thrown into fellowship with these particular people? The thought that nothing is insignificant, that new ideas attract kindred spirits stirred him with expectation.

Nor did he have long to wait. It was at the midwinter festival of music, an event that Jerome had always plainly ignored. The way that it came about was singular, almost breath-taking.

Jerome didn't claim to know much about harmonics;

it was his hypercritical opinion that too much ado was made over the annual festival of sound He had always felt that he could spend his time to much better advantage and was about to add the excuse that it would be poor taste to go out so soon after his bereavement. He promptly dismissed this thought as old-fashioned and allowed himself to be caught in the furor of enthusiasm over the young violinist who was the star attraction of the season. At the last moment he yielded to a definite but inexplicable impulse to rush to the ticket office for a seat. The realization that his whimsical decision furnished him with a canceled ticket in the section reserved for music majors brought him to attention at once. He found himself seated beside a tall handsome fellow whom he recognized as Voss Jordan, the musical celebrity of the campus. With a curious feeling of anticipation he settled himself for the realization of the truth that nothing simply happens.

It came when the young virtuoso had played his third number to a spellbound audience. For a tense, breathless moment the ears of thousands hung upon that final, soul-searching strain; then applause burst madly like a mighty cataract leaping over a precipice. Jerome joined, scarcely knowing why or being aware that he was cheering. As he turned to look at Jordan, he found a pair of penetrating eyes fixed upon his but seeming to look beyond him.

"It is too wonderful! It is some famous master cut off in the flower of his genius!" cried Jordan, under his breath.

"You mean that too early death may have overtaken some renowned musician and that he lives again with startling talent for one so young?" whispered Jerome, as the audience went on cheering.

"Yes, yes!" cried Jordan, in an undertone of suppressed excitement. "That is it. The skill is common; many of us have that. But this man—we hear his soul beat. He has loved; he has suffered; he has known joy too great for one so young to understand! My violin could not express such passion were I to sweat blood!"

Suddenly Jordan fixed his attention upon the man sitting beside him. A look of joy answered the question in Jerome's eyes.

"I see you know, my friend, the law of life. Is it not strange that we meet so few who understand it?"

"It is very new to me," confessed Jerome. "My father was struck down by a hit-and-run driver a few weeks ago, in his prime. He used to make vases in Tuscany—at least, I believe he did," he added, wondering if he had said too much.

"It is quite possible," whispered Voss. "But listen!" His eyes again sought the stage where the encore was about to begin. Both men sat wondering at the mysterious thoughts the music prompted as the artiste, his cheek to the heart of his violin, poured forth his rare interpretation of life.

When the concert ended, Jordan pressed Jerome's hand warmly and flashed at him a rare smile.

"May we talk some time? I believe we are kindred spirits. You will find me here at the hours stated," he said, extending a small card elegantly engraved.

"The music tonight has robbed me of all sense of time," replied Jerome. "How about coming to my room now? This concert has provoked questions that you may help me answer. There is no time like the present," he added, seemingly in spite of himself.

"I quite agree," responded Jordan. "You know

what Kahlil Gibran says, that 'the timeless in you is aware of life's timelessness . . . that that which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars in space.' "

"I do not know Gibran, but my father did," acknowledged Jerome as the two young men threaded the crowded streets.

They exchanged the amenities of fresh acquaintanceship as they proceeded on their way. Jerome felt a new wonder seize him at the mention of Gibran. His first notice of the Syrian poet was in the note appended to the "Story of the School of Life" that he had found in his father's scrapbook. The vacuum caused by his father's passing was being filled in in a revolutionary manner. Unseen powers reaching from the outmost bounds of the universe seemed to be taking a hand in his affairs. He had the conviction that he might thwart these influences by ignoring them; he decided however to accept whatever adventure was in store for him, to cultivate receptivity, and to use what it brought.

When they reached his room he was startled at Jordan's first remark.

"You have a delightful way of linking the present with your more and less distant past," he exclaimed, as his eyes swept the room with a comprehensive glance, taking in approvingly the cozy chairs, the desk with its Rodin book ends, the tall shelves with Jerome's favorite collection of Victor Hugo and Balzac, the old couch with the bit of Gobelin tapestry above it, the faded copy of Corot's "Dance of the Nymphs" and an old Watteau.

"You have me guessing," said Jerome with a quizzical smile. "If there is one thing that baffles me

about eternal recurrence, it is that we do not remember our past lives."

"What a pity if you could remember everything!" exclaimed Voss. "It's a blessing to forget many trivialities that would clutter our mind. Of course it is always possible to get at them if necessary. They are buried deep in the subconscious in the form of tendencies. Take this room for example. I judge you have French ancestry?"

"On the contrary, we are English on Father's side and Welsh on Mother's as far back as we can trace it," replied Jerome.

"The influence here is obviously French," protested Jordan.

"Just a hobby of mine," ventured Jerome, although he was beginning to wonder. "I do have a strong preference for French art and literature. Mother gave me the Gobelin tapestry. Most of the things in this room are gifts. I do not collect."

"Your friends know what you like?" suggested Voss, in an amused tone of understanding. "You spoke of your father's making Tuscan vases; your mother fancies the famous Gobelin tapestries. Now I have a friend who revels in Chinese jade. Such preferences do not come from thin air. They mark significant trends."

"How is it," asked Jerome, after a long puzzled look at his visitor, "that in the mere furnishings of a man's room you see links that bind him to his past whereas I see just books, a few pictures, and—just furnishings? We are about of an age, I should judge."

"We see what we are trained to see," replied Jordan. "We attract what we are. If a man were born a king but were unaware of his royal prerogatives, he

might live the role of a beggar. Consciousness or awareness is birth. We are constantly being reborn to higher levels of awareness. Emerson said: 'God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripe. Then we behold them, and the time that we knew them not is like a dream.' "

"Would you say that it took my father's death to awaken me?" queried Jerome. "Like Columbus, I seem to have found a new world."

"A singular incident such as death is likely to bring awareness," responded Jordan. "You were doubtless seeking, disturbed, wondering at life's mysteries, wishing you knew, groping for light. When we seek, light comes. The tragedy is that when it comes men turn their backs upon it and try to walk in their own shadows. How swiftly we might usher in a new golden age if each would seek to discover his own life lesson and determine to learn it.

"I interpret life through music," Jordan went on, pyramiding his fingers thoughtfully and fixing upon his host that same penetrating gaze that had arrested Jerome at the concert. "To me life is——"

At this moment the sound of a great commotion came from the hall, a clatter and crash as of broken china and a heavy thud, as though a body might have fallen to the floor.

"It's Art Fielding in his cups again, I suppose," explained Jerome.

"It is highly enlightening to have a neighbor who is the plaything of an appetite," observed Jordan, as the disturbance in the hall subsided. "Even though he is a weather vane, blown by the winds of temptation,

he is an immortal soul; by strenuous and ceaseless exertion he must build for himself the walls of his soul. Men who drink themselves into oblivion are always unhappy through too much self-seeking. Is it not so?"

"I never thought of it in that way," replied Jerome. "I've tried to be friends with Fielding, but he gets so disgustingly low that I've cut him. He doesn't seem to care or to try."

"The difference between him and us, as I see it," said Jordan, "is that we allow intelligence to control the emotions whereas he gives way to feeling. Too much of either is imbalance. It is not without significance that he is here in an atmosphere of intellectualism. To me his failure is a challenge: what is low in him warns me against my own weakness and reminds me that a chain is no stronger than its weakest link."

"You actually make me feel sorry for the poor devil," laughed Jerome a bit uneasily. "Looking at it from that standpoint, society's crimes become my responsibility. Why should I accept such a burden?"

"We need not; it is a matter of choice. Gibran says, 'The truly good ask not the naked, "Where is your garment?" ' He says that some of us loiter on the way to the goal of a far-off divine perfection; others go bounding on hinds' feet."

"I have often wondered at the variety and contrast that abounds in the universe: leaping hinds and creeping tortoises," pondered Jerome. "By the way, you were about to explain that you interpret life through music."

"So I was," assented Jordan. "In some previous incarnation it must have been odious to me to follow directions, to follow a pattern for my life and fit my-

self humbly into it. I have had to learn that life is a symphony, with some players seldom heard and a few privileged to do the solo parts. The players of few notes however are necessary to the finished beauty of the whole and woe be unto those who take the limelight if they play for their own glory! The theme is love. The great secret is to know the will of the director, whose purpose is harmony. It is grilling work, but it's heavenly."

"That's a great idea," admitted Jerome, seeing music in a new light and wondering at the amazing outcome of this evening's adventure. "I have often wondered at my urgent inclination to study civil engineering. I am puzzled too at your penetration of the past."

"I am grateful for this concert tonight," exclaimed Jordan. "I am constantly meeting people with opinions that draw me to them. We must be kindred spirits needing each other.

"As to this penetration of the past, I will share a secret that will spare you the time of seeking. I am convinced that we unravel our past lives through a study of our tendencies; that we uncover tendencies through the surrender of our biases and prejudices.

"I find it exhilarating to clean house mentally and spiritually at regular intervals. In my childhood I recall house cleaning as a dreaded ordeal. Mother always discarded many things to make room, as she said, for new and better. I find that each time I surrender a fear, an outworn idea, a warped judgment, or a critical attitude I obtain a clue to the meaning of life. These negative thoughts or possessions are barriers to Truth.

"There is a creative unity in the universe that pro-

tests barriers. You have read in the Scriptures, 'By my God I do leap over a wall.' When I recognize a man as my brother, the Great Soul that makes all one is instructing me; I leap a barrier. Through knowing the unity of God's purpose the walls vanish that otherwise shut us apart. For some reason that I suppose neither of us can explain, except to say that it is the will of God, we have met. I hope that we may go on exploring together."

As Voss Jordan rose to go, Jerome felt a strange impulse to embrace him. He suppressed it quickly, but clasped the long sensitive fingers of his guest firmly in both his hands and exclaimed with greater emotion than he was accustomed to express: "You must meet my mother; you and she will understand each other. I am aware tonight of a new influence strongly at work in my life. It may have been operating always, but never before did I sense it so keenly. Do come again."

"I shall be most happy to meet your mother," said Jordan with his rare smile. "I hope that I may play for her. You are happy in your work?"

"I think so. One scarcely knows until one is placed," replied Jerome.

"Some day I trust that we may discuss that. It is through my work that I find many clues to my past and an increasing understanding of myself. Good night, Allison."

Jerome sat pondering until the little French clock on the mantel ticked off an early hour.

"Nothing just happens," he thought as he turned off the light. " 'The friends I seek are seeking me,' Truth, friendship, love, life, treasures of hidden gold."

EDITOR'S NOTE—This is the second story about Jerome Allison by Lisbeth Hibarger. The first appeared in UNITY for January, 1940

"Thy Word Is Truth"

BY CHARLES H. GILBERT

THE GOSPEL OF JOHN is the story of a soul's realizations of Christ. You wonder as you read it how the author dared to write so familiarly about things far removed from his own sight. How did he know about the creation, the Word of God, the night interview of Nicodemus, the prayer in the garden beyond Kidron? How could he remember those long discourses and the deep ideas Jesus brought forth? The book was written in the later years of the first century and far from the historical scene. We feel as we read that this writer is giving us his own experiences of the Christ and that the story is clothed with the movements of the historical Jesus around Judea, Samaria, and Galilee. But this is not a book out of John's past so much as an interpretation of his present. For John received the Christ of Jesus and made him the Christ of John.

The Gospel of John is now available for use by the Truth student as a textbook or handbook of Truth realizations. You can see yourself in the book by drawing on your imagination. In talking with Nathanael in John 1:51 Jesus said, "Verily, verily, I say unto you, Ye shall see the heaven opened, the angels of God ascending and descending upon the Son of man." He promised the same kindling of the imagination, the seeing, visioning faculty in Nathanael as had been active in Jacob. If you let Christ speak to your imagination and quicken it, you too will see the connection between earth and heaven. Take a lesson from childhood and pretend you are right there present with Christ.

As a matter of fact it is possible for this exercise to be far more than a game of pretend. The Christ is the eternal principle who inhabited not only Jesus but that inhabits all men everywhere. Else Jesus could never have said, "Before Abraham was born, I am." The mere flesh man could not have said that. Jesus was speaking as He most often did in the knowledge of His Christ self. Many years after the goings-about of Jesus of Nazareth had ceased John was conscious of the presence of the Christ within him. You and I are conscious of that Christ presence with us today, and with a growing sense of richness we can know the fullness of that glory for ourselves. This Gospel of John is a monument of appreciation to the reality of the living Christ. "As many as received him," says John, "to them gave he the right to become children of God, *even* to them that believe on his name." To walk with this Christ who gives you the sense of spiritual relationship with the eternal God is every Christian's high privilege. To experience what is recorded of Christ in John's Gospel is within the grasp of every Truth student who will enter in to claim it.

Assuming the traditional position that the author was John, the unnamed disciple, the other of "the two that heard John *speak,* and followed him" (Jesus), "one of his disciples, whom Jesus loved," we have a key to an understanding interpretation of Jesus as the Christ. The disciple of love can unlock the mysteries, for love knows the heart. Any of us can be this disciple of love and thus understand the Christ who is love. In the universe love is the power of attraction. If you will study John's Gospel with love in your heart for Spirit you will attract spiritual Truth to your mind. You will thus draw from it the good that is there for

you as a magnet draws tacks from a box. If you love Spirit you will love John's Gospel, and if you love it you will find rich treasure for your Truth studies.

There is justification in the book itself for our using it as a handbook of realizations. In John 14:23 Jesus says, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." This indicates an intention on the part of the Christ to become one with us if we will attract Him to us by love for Him. The idea is carried out further in John 15:4-5: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." The Christ intended to keep a fruitful union between His eternal self and His disciples, conditioned only by the disciples' realization of the abiding. Some may also think that this refers only to the disciples of that day; but in John 17:20, 21-24 we have Jesus' prayer reaching beyond His time to us: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. . . . Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Now here we have the actual prayer of Jesus Christ that His disciples then and now might be in union with one another and with the Christ and share the Christ glory of eternity. Was any prayer of Christ in vain? Surely He knew the way of

prayer, for He has been our teacher of prayer. I feel strongly led to say that this prayer of Jesus Christ's is already answered: it is true! As disciples of Christ we *are* one with Him and with the Father and are dwelling in His glory.

Why have we then gone on our journey so lamely? Why has the visible church so often groaned in despair and stood by in weakness when strength and courage were needed? It is simply because we have failed to realize that this good was available to us. We have been looking for the answer to the Christ's prayer in some vague future. Christ's blessings are now! A new bride does not at once realize her new name, her new relationship. She can hardly believe she is now united for life to the lover to whom she has had to say good-by so often. She will know after a while by frequent use of her new name and by constant service to her beloved.

How may the Truth student realize the answer to Christ's prayers and plans as his own? There are four steps to take as he studies John's Gospel by which he can make the ideals of Christ available for his own life now.

First, know the Truth about yourself, that you are the inheritor of all that Christ is. This is positively taught in the Scriptures; for instance, in Romans 8:16, 17: "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Secondly, know what Christ is in all His qualities and descriptions. John has written strong statements about the Christ, as in John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." John has written down many powerful affirmations about the Christ that Jesus impressed upon

John; for instance, in 4:26: "I that speak unto thee am *he* [the Christ]." In 6:35 he says, "I am the bread of life," and in 11:25, "I am the resurrection, and the life." A fruitful study is for the Truth student to go through the Gospel of John and list all the affirmations and other statements that describe the being of Christ.

Thirdly, know where the Christ is now; that Christ is within you as your deeper, better, inner self, your I AM. This is important. Christ is within you because you are God's image and son, and Christ is omnipresent.

Now, fourthly, knowing that you are the inheritor of all that Christ is and that Christ is within you, and knowing what Christ is in His many aspects of being, declare your affirmations of oneness with these Christ qualities and statements about Him; for instance: "I am one with the Word of God, creative and eternal." "I am one with the life and light of men that Christ is." "I am one with the bread of life." And so on through all the great statements found in John's Gospel. You can even enter into the Gospel with such heightened imagination that you can declare your oneness and presence at every situation told about in it. For instance, you were there at the wedding in Cana of Galilee, and your soul (the mother of Jesus) orders your hand and feet (the servants) to obey the commands of the Christ in you. And Christ transmutes the substance of water into wine as you handle the substance.

Try letting yourself go as you read John's Gospel. It is a great book for our time. It is especially useful to us as Truth students, for we are in the habit of using spiritual approaches.

Jehovah is my light and my salvation.—PSALMS

Bringing Out the Kingdom

BY J. LLOYD JESS

WE HAVE TALKED much about the kingdom of God. We have prayed for its coming. We too have wondered when the kingdom will come upon the earth. People wondered about it when Jesus was on earth. They asked Him when the kingdom would come. They thought of the kingdom as a political kingdom, righteous and just but political nonetheless, with a Messiah as king and Jerusalem as the center of it. Some people are still expecting such a kingdom. And we hope that this kind of a kingdom will come, that in our politics, our economics, our various institutions there will indeed be a kingdom of God, and upon the earth peace, justice, plenty, and brotherhood. That is one kind of a kingdom.

But Jesus talked also about another kingdom. It was not a kingdom that was to come at a certain period of time, that you could look for it and know when it had come. As Jesus said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Jesus was thinking of a kingdom that is here now. This kingdom is within. This kingdom is within each of us at the present time. Jesus said it was within those who asked Him.

It becomes a happy day when men awake to the fact that they need not look around for the kingdom but need only look within. "The kingdom of God is within you." You may not know it, you may not bring the kingdom into realization, you may not allow it to become a potent

force in your life, yet all the time it is within you.

"The kingdom of God is within you." Within the soul is the kingdom. Within each of us, perhaps unknown and unrealized, is the kingdom of God. When? Now. Not at some future time, but now. We may not live as though the kingdom is within. We may not act as though there were beauty, love, and goodness within us, but right now, whether we know it or not, the kingdom of God is within us.

Ah, the mystery of the soul! The possibilities within each of us perhaps little dreamed of, but there! Jesus knew what is within the soul. He knew the divine possibilities. He saw what each man could be and might be: "The kingdom of God is within you."

If we could only awake to this realization that we need not look elsewhere for the kingdom, that we need not wait for its coming, but that right now, just where we are, the kingdom already is. It is a thrilling belief. It seems incredible. But such are the words of Jesus: "Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you."

We may "inhibit" the kingdom and therefore not bring it to realization and fulfillment. We may not realize that we have divinity already residing in us. Perhaps we have looked upon ourselves as sinful creatures with little if any goodness in us. There is a theology that teaches that. Man is born in sin, and there is nothing good in him. A child comes into the world. He is a creature of sin only waiting until he is old enough to give expression to the sinfulness within him. But Jesus did not teach that. He who told us to become as little children never meant that we were to return to become creatures of evil. Jesus meant that we should return to the natural goodness we were meant to express, a good-

ness that we may have repressed and inhibited.

The good can be repressed as well as the bad. We all have temptations that we try to conquer. We try to keep evil thoughts from having sway over us. We do not yield to "evil" temptations. But there are "temptations" to be good that we may repress. The good may be frustrated. Jesus was able to see beneath the surface and behold the good there, the good unrealized, unexpressed, the good not lived. Beneath the surface He saw that which was of God, the kingdom.

We need to become aware of the divinity within. We are children of God with God's image imprinted upon us. We cannot destroy that image. There is good within us. There is love within us. There is beauty within the soul. We may not live the good, may not express the beauty, may not show the love, but in all of us these qualities are present, ready and waiting to be expressed.

It makes a big difference in our life when we realize this truth that beneath the surface there is a goodness we may not be expressing. Jesus looked at sinners and showed them their innate goodness. It made a difference to them when they saw themselves through His eyes. The Jews thought that Matthew was the chief of sinners because he was a publican. Doubtless Matthew was beginning to think the same about himself, and the seemingly careless and superior attitude that he adopted was only an attempt to compensate for the inferiority he was really feeling. But Jesus assured Matthew that within him, unexpressed but yet there, was the kingdom. It made a difference to Matthew.

A young man once said to me, "I am rotten." He was a fine-appearing young man who had been caught in the grip of a habit he despised. I replied: "You are

not rotten or you would not be feeling this way. If you were truly rotten you would not feel ashamed and want to be better. You are really good, only you are not expressing this good. It is being clouded and shut in by your evil habit."

Within each of us there is goodness, love, the possibilities of divinity. Jesus saw that in the people with whom He associated. He saw that behind their sins there was good. He sought to bring that good into full expression.

Jesus Christ does not put goodness into us. He draws out what is already there. He does not put something in from the outside. He brings to the surface and to fulfillment what is already within the life.

When some disaster comes to a people, such as an earthquake, our sympathy goes out to the victims, sometimes finding expression in gifts of money. The disaster did not put the sympathy and the spirit of giving into us. It drew out what was already there. The possibilities for sympathy were there. It only needed something to bring them into expression.

So Jesus Christ draws out of men the good in them. He gives the good a chance to express itself. He brings out the best, makes it real, makes it stable and abiding, makes it strong and true.

That was what Jesus Christ did with Peter. When He saw Peter weak and yielding, impulsive and blustering, He said to him, "Thou art Peter, and upon this rock I will build my church." In spite of the shifting sands of his life Jesus saw that Peter could become a rock. And a rock Peter became. Jesus Christ did not put something into Peter. He drew out what was already there, a quality that Peter himself did not suspect he possessed.

Jesus Christ did the same for Mary Magdalene. Under the influence of Jesus Christ she became pure and clean. Jesus did not put that purity there. It was there already, shut in by her sinful life. Jesus released the purity. He did the same with Paul. Saul the persecutor of the church had within him the possibilities of becoming Paul the missionary. Jesus Christ met him on the road to Damascus and called him into His service. He brought out what was already in Paul.

Jesus Christ did the same for Francis of Assisi, a careless, gay troubadour, impulsive, and unsteady. Jesus Christ met him as he knelt before the crucifix and asked for his life. He brought out those qualities which made him Saint Francis, one of the most Christlike souls of all time.

"The kingdom of God is within you." Jesus Christ brings the kingdom to realization. He draws out and releases the kingdom qualities. The kingdom is already within. Jesus Christ brings it to fulfillment.

Through the centuries Jesus Christ has been doing that for men. He has taken what seemed to be the worst in men and brought out their best. In men under the slavery of drink, seemingly hopeless cases, the kingdom within conquered and they were able to walk erect and free. Christ has taken weak and fearful men and brought out courage and strength. He has taken men lacking in decision and made them firm and bold. These qualities were already within. They were lying asleep. Jesus Christ awakened them and brought to life the kingdom qualities.

Are we in need of realizing this truth? It may be a great day for us when we learn to sing this song in our heart: "The kingdom of God is within." If we stopped looking elsewhere for the kingdom and began looking

within we should find the kingdom. It is within us now. At the present time there are within us all the possibilities of the life we want to live, the life that in our best moments we dream of as the life we wish we could live. We need not look any other place. The kingdom is within.

When we sing that song in our heart and allow the kingdom to come to realization and fulfillment, miracles will begin to happen to us. We shall no longer feel weak and ineffectual, no longer cowardly and afraid, no longer unhappy and miserable. We shall begin to explore the hitherto unexplored territory of our soul. We shall begin to know ourselves, to understand something of the hidden resources of our spirit. We shall begin to cultivate the soil within us and discover rich harvests.

The soul is for most of us an unexplored region. We do not know the heights and depths within. The soul is not a small thing. It is deep and wide, with wide open spaces, with great heights and depths. The soul is a country whose resources cannot be calculated, whose depths cannot be sounded. If we only knew it, by looking within we should discover resources for living, depths to give us strength, faith, courage, zest, and happiness. Because we do not look within, because we do not know the soul, we live on the surface of life and leave untouched the great riches within.

That is what makes for spiritual greatness. Great people live on resources not known to others. They have, as Jesus put it, a bubbling spring within from which they draw living waters. When they are tired or discouraged they retire within and draw out strength and courage. When they are tempted they seek within for power to resist the temptation. Living waters within! They

draw upon resources untouched by others.

Yet those resources are in all of us. "The kingdom of God is within you." Jesus was not referring to a special group. He meant everybody. In all of us there is a spring from which living waters can flow, only we do not go within to draw the waters. We do not use what is within us. We do not tap the moral and spiritual resources within. Yet they are within. They are ours for the discovering and using.

Let us resolve to look for God and His kingdom not only in the world without but in the world within. Let Jesus Christ play upon the strings of our life producing within the heavenly music bringing joy and peace, a song and lyric happiness. Say the words to yourself again and again until you yield to their marvelous truth. You need not wait for some future date. You need not wait until tomorrow. Today and now, right where you are, "the kingdom of God is within you."

HEALING THOUGHT

I rejoice in the consciousness of life, love, health, and strength through Jesus Christ.

PROSPERITY THOUGHT

I rejoice in the consciousness of the one living substance as my inexhaustible supply and support.

(Use from August 20 to September 19)

Our Needs: Not Our Greeds

BY LUCY WATSON

ONE OF THE most significant scenes in all history is that of Jesus Christ feeding the multitude. This miracle, which to Jesus was merely putting into effect the law of Truth, is one of great natural simplicity. Had He chosen to do so, Jesus could have given the people who were hungry to hear the word a Roman banquet. He could have furnished fine wines, choice meats, exotic fruits! But if He had done so, He would have drawn to Him those who came not to hear but to indulge their physical appetites. So He gave to the multitude food sufficient for their needs.

Bread and fish was the food that ordinarily sustained these listeners. Nor did they ask for more. Indeed they were very grateful.

Jesus promised us food and raiment and shelter sufficient for our needs. He knows that we have need of these things. But when we pray, we so often demand that our greeds be catered to. We want rich foods, elaborate clothes, and fine houses. In themselves luxuries are good, but they entail an obligation too. The more one has the bigger the accounting that one must give. But I know people who are sorely perplexed when they do not receive the luxuries they consider their especial due. Are they greedy? Are we greedy?

Most of us before it is too late find that down in our heart we are not primarily greedy. We think we want the sort of things our wealthy neighbor has, but we fail to see that the wealthy neighbor has his problem too. Perhaps we would not exchange places with him.

I was much interested in Mrs. S——, a friend of mine, whose material troubles were solved in a manner in keeping with the ideals of Truth.

Mrs. S—— lived in our town in a big, well-furnished house that her parents had left her. In the summer it was a delightful place, but in winter the house was so hard to heat that it made the cold months miserable. Mr. S—— was a traveling salesman, and the three children were small. Not only did Mrs. S—— have to worry about the cost of the coal but she had to shovel it.

"How I envy people who can go South for the winter!" she would grumble. "How can I ever go up and down those cellar stairs all winter this year!"

To make matters worse, Mr. S——'s sales had been declining. Mrs. S—— came to see me, and as she seated herself she said, "Now, Lucy Watson, don't tell me to put things in God's hands and all will be well." Because she had a God-given sense of humor she then added, "I just haven't the good sense to do that until I've exhausted all other methods."

We talked for some time and Mrs. S—— confessed that she had had to offer the big house for rent furnished. She could go to live with her brother in his small farmhouse that was already overcrowded, although she did not like to impose upon him. But on her husband's curtailed income she simply could not heat the mansion. Of course she had considered some very inexpensive light-housekeeping rooms; but the children would not be happy where they had no freedom. A factory expert had practically agreed to take the house.

"Why not go South?" I inquired, and she looked at me as though she thought I was out of my senses. "That's what you've always wanted to do."

She gave me a queer look, but I could see that the idea had been in the back of her mind for a long time. I tried to clarify it for her. On the income from the big house she could live quite well in the South. Her social obligations would be nil.

"Our mutual friend Betty is driving down next week," I said, pressing the issue. "She doesn't like to go alone. I know she would enjoy having you and the children, and helping with the oil and gas would place you in the role of a helper. Betty has to go for her health, and she lives in a very attractive but inexpensive place. She would help you find living quarters."

Well, Mrs. S—— went South. A month went by, and then she wrote me: "Christ has supplied all our needs: simple food, sunshine, fresh air, and something I've never had before, leisure. This is even more important than happiness. Relieved of the strain of worry that he has been carrying, my good husband is doing much better work and earning more money. If wealth should come to us, we shall accept it as a gift of God; but never again will we beg feverishly for it. There is sheer happiness in having one's needs, not one's greeds, satisfied."

One of the finest examples of the wisdom of being content with honest needs well supplied is the case of the C—— family. The son, Donald, had gone East to college for two years. Then the condition of certain investments made it impossible for Donald to go on. I have never seen such a desolate household.

"I have prayed and prayed," Mrs. C——informed me, "and nothing happens. Nothing!"

"Surely God will supply Donald's needs, whatever they are," I offered.

"Needs" she flung at me. "Do you suppose I want

just simple needs for my boy? The best is none too good."

"But what is the best?" I was bold enough to ask.

Just then Donald himself came in. He ventured a suggestion. "Bill's going to Dad's little college. I could work my way though there."

"How?" his mother demanded.

"By washing dishes," he answered. "Bill says he can get me a job."

Then the amazing truth came out that Donald had not been so successful scholastically in the big Eastern school; for his mother inquired sharply, "How can you do outside work when you can barely keep up with your grades as it is?"

"Bill says," Donald answered, "that the more you have to do, the more you can do."

At the end of the semester I met Donald's mother on the street. She insisted that I have lunch with her, because she had so much to tell me. Donald had scored A's in all his subjects.

"You see," I said, "God did supply Donald's needs."

"But why," she asked, "didn't He provide a way for the big Eastern school? I should have liked so much for Donald to get a degree from there. Oh, I know this is best, but——"

"Perhaps the big college was a 'greed,' " I decided. "The small college was a need. Donald is really getting an education, not only mentally but physically and spiritually too. I have never seen him look more manly."

"That is true, isn't it?" she acknowledged. "Down in my heart I am happy. And I am truly grateful that God supplies our every need."

But strange as it may seem, it is in connection with the small, daily problems of our life that our greeds show up most strongly. I am reminded of a niece who always had to buy the cheapest seats for the fine entertainments that her mother felt were a part of her education. Usually the child was pleased and satisfied just to be able to go. But when her favorite violinist was to appear she was very much dissatisfied.

"If it wasn't selfish," she said to me, "I'd pray for a decent seat."

"Surely it isn't just a seat you want out of the concert," I remarked.

"Oh, no, Aunt Lucy," she agreed. "I want to hear him plainly, and I want to see him plainly too so that I can study his bow strokes. But that's almost impossible when you sit in the second balcony among a bunch of shuffling youngsters that make it impossible for you really to listen. Don't tell me a good seat is a greed. I'm playing a selection in orchestra that is on the program, and if I could hear and see it played by a master I could improve my own work."

"Leave it with God," I suggested as usual. "I'll pray for a solution of your problem. If a good seat will solve it, you'll doubtless get the good seat."

I shall never forget her joy when she came to see me the morning after the concert.

"Aunt Lucy, I've had the most illuminating experience," she confessed. "I asked God to supply my needs, not my greeds, and I would try to be satisfied. Well, the time of the concert came, and nobody gave me a ticket, and no one asked me to be his guest. Instead I climbed up to the second balcony as usual. But being early, I got a seat in the front row, center. And guess what?"

"What?" I asked eagerly and expectantly.

"The crowd was different from the usual one. Most of the young men and women who came in were music students. One of them was a girl I had met when I played on an exchange program for the high school. She came over to sit with me, and she introduced me to her brother, who sat on the other side of me. He's the nicest boy I ever hope to meet. We had a wonderful time, and the violinist seemed to know that we admired him, because he sort of saluted us with his bow. Oh, Aunt Lucy, if I had sat in the best seat downstairs, I couldn't have had a more wonderful time."

We must all someday come to appreciate rightly how truly satisfying it is to have our *needs* supplied. Jesus Christ was wisdom incarnate when He fed the multitude on the simple fare of bread and fish. And that loving promise to supply our needs is sure and wonderful.

Life in Christ

O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That, in thy sunshine blaze, its day
May brighter, fairer be.

—GEORGE MATHESON

God a Present Help

LIFE A MINISTRY

BY H. EMILIE CADY

Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—JESUS

LOOKED AT from a purely commercial standpoint, the life of Jesus Christ was a failure. His place in the world was obscure, His occupation a humble one. The work of His hands commanded only the usual recompense. From the world's point of view His contribution was merely that of an average man.

Even after His public life began He seemingly failed just as signally as before. He made Himself of no reputation among men. In the field where His greatest visible success lay, the delivering of men from sorrow and trouble, He sometimes failed. "He saved others; himself he cannot save," they cried when deriding Him. All the way to His ignominious death He stood before self-satisfied men, chief priests and Pharisees, as a failure. Why? Because He and these men were living from entirely different standpoints. Men were living largely from the external; Jesus was living from within. Men were reckoning success then as the world reckons success today, largely in terms of numbers and figures and the possession of external things.

After two thousand years we can see that the life of Jesus Christ, lived so obscurely, so unostentatiously,

really was not the failure that it seemed; that He was living a life that in the long run was the only successful one. For today, when His contemporaries have passed away and are forgotten, His life stands forth among men and within men as the inspiration of all love and all goodness, the inspiration of all success.

"The Son of man came not to be ministered unto, but to minister"; and all real Godlike living is the spirit of ministry unto others. Someone has given the following definitions:

Selfishness: mine, not thine.

Justice: mine and thine.

Love: thine, not mine.

We speak of love as unselfish or selfish. There is no such thing as selfish love. Such a thing would be a paradox indeed. Love always gives; selfishness always expects to receive. The law of love must ever be the law of giving, the law of ministration to others, not from sense of duty but from very spontaneity and delight. What mother ministers to her children from duty? What father makes daily provision for his own because he is their father and the law says he must? Why, the very heart of parenthood springs out spontaneously and with joy supreme to minister to the child in every possible way even before it can ask or think what it wants.

Pure love is always asking itself, "What can I give," never "What shall I receive." God is pure love. Parenthood is a little of God, so to speak, come forth into manifestation, the offspring of God.

God, the source of all life spiritual and physical, God, the only source of real success and joy, abides in Christ within us. "The King of Israel, even Jehovah, is in the midst of thee." "The kingdom of God is within you." "I in them, and thou in me," said Jesus.

God gives without thought or hope of return. So do we as soon as we become conscious of an indwelling Christ; we cease any longer to expect or desire to be ministered unto.

If we would live the life of real success, real joy, real Christlikeness, we must keep the current turned to flow from within outward instead of in the opposite direction.

God says: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in darkness, and thine obscurity be as the noonday; and Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Of course "if thou draw out thy soul," it could not be otherwise. All drawing out of the soul is a drawing out directly from the fountainhead within, from Him who is all life, all light, all good, to minister Him unto others. And as the water of life flows through you to minister to others it must necessarily first refresh you with new life, and light, and joy on the way.

Oh, how we have mistaken and misunderstood Him who is the Way! How we have missed the joy of service by letting our ministry to others be from a sense of duty, thus striving to satisfy the conscience, in a way, by afflicting our soul and feeling that such a sacrifice was acceptable to God and in some way an aid to our growth in grace.

Listen! "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and . . . when thou seest the naked, that thou cover him?

. . . Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then thou shalt call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."

No man can live unto himself and not be a failure both spiritually and physically. Such living causes the stream of life and light to form backwater, and the body as well as the soul shrivels for want of new supplies from the Fountainhead. It is only when you draw out your soul that your healing shall spring forth speedily, because health is nothing less than the life more abundant that the immanent Christ made manifest through the body. "I am . . . the life," said Christ. "The life" thus implies His recognition of only one life. God does not live unto Himself. His greatest desire is to get into expression, into visibility, as life, love, joy, all good.

The divine Father of us all is forever trying to manifest Himself in what the dear old Scottish minister, George MacDonald, called "a reckless extravagance of abundance." He might have manifested Himself in a few flowers; but instead He fills to overflowing the very brooksides, the unused and often unseen valleys with a perfect wealth of foliage and beautiful blossoms. He gives from the very joy of giving. Whenever He is let give in nature without the interference of man, His giving is truly an "extravagance of abundance." Can this desire to get into expression as the fullness of all that He is—not of all that He has—be less than it is in nature when it comes to His highest creation, man? Surely not.

Imagine a great reservoir fed inexhaustibly from everliving springs within itself. Leading out from this reservoir but never separated from it are innumerable

little streams, each ending in a fountain. A fountain is simply a receiving and distributing station, it is never self-existent or self-feeding. Each one of these fountains is a separate and individual center for distributing the water it receives. It is constantly renewed from the one great source without any effort on its own part. Its sole business is to distribute what it receives. At its external extremity each little fountain is separate and distinct from all the others, but at its inner extremity, at the center, it is one with them all.

This is exactly God's relation to His children. He is the reservoir, we are the receiving and distributing stations; He is the vine, we the branches. "One God and Father of all, who is over all, and through all, and in all." "We are also his offspring." "Call no man your father on the earth: for one is your Father, *even* he who is in heaven."

There is no obstruction between this great reservoir and any individual fountain except such as man himself puts there. Each one is, as Emerson says, the inlet, and may become the outlet of all there is in God. But each one must keep his own fountain free for the great stream to flow through. He must not let it get dammed up by selfishness. There must be a constant outflow in order to keep water pure, cold, and invigorating. No one need plead with the water of a spring to flow. It is bound by its very nature and "desire" to make room for the pressure of new waters, which are ever crowding up from its living center to flow wherever they can find a free outlet. If one outlet becomes obstructed the water simply seeks more room through another, for flow it must by the law of its being.

New life, new wisdom, new fresh love and joy and power more than we can ask or think is waiting every

instant to flood your being and mine from the great reservoir God: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But if either consciously or unconsciously we have closed up the outlet by refusing to give out to others what we have received—"And what hast thou that thou didst not receive?"—by mentally living unto ourselves alone; by sharply, shrewdly looking out for number one first, last, always; by feeling that it isn't our duty to minister unto others without return; if as a part of worldly wisdom we have repressed the God-given, loving impulse to distribute freely and without thought or hope of return what we have received; if we have turned the current in the opposite direction by seeking what we can get from the world instead of what we can give to it—then we have so choked up the living stream of good that God Himself is powerless to pour into us the very things for which we may be praying.

Christ is the light of the world. Christ is within us. This light is ever fed from the great fountain of all light, the Father in Him: "I in them, and thou in me." God made each one of us to be a radiating center, constantly shining outward toward others in a spirit of ministry and giving. If you draw out your soul to satisfy the afflicted, then your light will break forth as the morning and your darkness will be as the noonday (See Isa. 58:8-10); for I, very Christ, who have come to abide within you, I am the light of the world, and when anyone draws out his soul he draws Me out.

But if you put a bushel over your light by harboring the thought of not letting your neighbor receive from you anything for which he makes no return, you

will simply find yourself walking in the darkness. "If therefore the light that is in thee be darkness, how great is the darkness." As Christian Gellert said, "whoever in the darkness lighteth another with this lamp [Christ] lighteth himself also; and the light is not of ourselves, it is of Him who appointeth the suns in their courses."

The Spirit of Christ is ever the spirit of ministration. We are not called upon to give that which we have not but only that which we have received. When Peter and John were going into the Temple and saw a certain lame man lying at the gate of the Temple, where he daily asked alms, Peter said to him, "Look on us." Acts says: "He gave heed unto them, expecting to receive something [some money] from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." Who shall say that Peter did not give more than any amount of money or alms? "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

Jesus knew the immutable law when He said this. He knew that "every good gift and every perfect gift is from above, coming down from the Father of lights." He also knew that all giving tends to larger receiving. "There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but *it tendeth* only to want."

"Freely ye received, freely give."

EDITOR'S NOTE—This is the last of eight articles by Doctor Cady.

In nothing be anxious.—PAUL

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, September 1, 1940

UNITY SUBJECT—*Praise Waiteth for Thee.*

INTERNATIONAL SUBJECT—*Praising God for His Blessings.*—Psalms 103:1-5, 10-18.

1. Bless Jehovah, O my soul;
   And all that is within me, *bless* his holy name.
2. Bless Jehovah, O my soul,
   And forget not all his benefits:
3. Who forgiveth all thine iniquities;
   Who healeth all thy diseases;
4. Who redeemeth thy life from destruction;
   Who crowneth thee with lovingkindness and tender mercies;
5. Who satisfieth thy desire with good things,
   So that thy youth is renewed like the eagle.

10. He hath not dealt with us after our sins,
    Nor rewarded us after our iniquities.
11. For as the heavens are high above the earth,
    So great is his lovingkindness toward them that fear him.
12. As far as the east is from the west,
    So far hath he removed our transgressions from us.
13. Like as a father pitieth his children,
    So Jehovah pitieth them that fear him.
14. For he knoweth our frame;
    He remembereth that we are dust.

15. As for man, his days are as grass;
As a flower of the field, so he flourisheth.
16. For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
17. But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
18. To such as keep his covenant,
And to those that remember his precepts to do them.

GOLDEN TEXT—

Bless Jehovah, O my soul,
And forget not all his benefits.
—Psalms 103:2.

SILENT PRAYER—*I lift up my heart in praise and thanksgiving to God.*

Jesus Christ has been called by many names and been thought of in many ways according to the circumstances or the need of those who have invoked His help. Successful persons who are not conscious of needing Him sometimes think of Him as a "man of sorrows, and acquainted with grief." For them to think of the Crucifixion is to think of the sorrowful Christ. Jesus however did not so think of Himself. He said, "My yoke is easy, and my burden is light," and He spoke of certain truths to His disciples: "That my joy may be in you, and *that* your joy may be made full."

The Christ consciousness is one of uplift. They who have entered into it know joy and gladness and find themselves adjusted to life and its difficulties in a way that is truly marvelous. Praise and thanksgiving comes naturally to their lips and is continually in their thoughts. Jesus Christ maintained His joy at a constant level through praise and thanksgiving. We may follow Him in this and know like joy and gladness.

The psalm we are studying today is a song of praise. The first verse,

"Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name,"

sets the key for all the rest. Praise and thanksgiving is the outward sign of an inner state. Unless it has its beginning in the inner life of man it has little meaning. The Christ life within us is reason enough for the expression of joy and gladness, exaltation and lightheartedness.

Man makes contact with God through his soul, which is the inmost core of his being. If the soul blesses God or is filled with gratitude and thanksgiving, the entire man feels the effect of the Christ Spirit thus stirred to action. He realizes forgiveness and health.

"Who forgiveth all thine iniquities;
Who healeth all thy diseases."

A realization of safety is the direct effect of praise and thanksgiving. The attitude of mind that is brought about through praise puts us in touch with God, and we become conscious of the mighty bulwark of divine power within and around us. Destruction cannot approach those who are aware of their oneness with supreme power.

Loving-kindness and tender mercies likewise follow the Christ-conscious man. To think of oneself as one "in whom the Father is well pleased" betokens a revolution in the inner life, a development from the consciousness of being undesired to a consciousness that one is all that is desirable.

If "desire in the heart is always God tapping at the door . . . with His infinite supply," the Christ Spirit is the door that opens inward, admitting this

superabundance of all good. The eagle is a symbol of strength and power or abounding life. Whether it renews its youth or not man can renew his youth by faithfulness in living from the Christ center and expressing the life principle within him, ignoring the world's belief in the inevitable coming of age and decay. Cause and effect frightens those who understand no higher law, but in Christ there is freedom even from this bondage. For

"He hath not dealt with us after our sins,
Nor rewarded us after our iniquities."

They who keep divine love in mind and make themselves conscious of the overarching, upbearing eternal Spirit of Truth, mindful always of the exaltation to be had through prayer and praise, find their transgressions removed far from their thoughts and from any untoward effects in their life and affairs.

The parent protects the child from dangers that the undeveloped child does not foresee and with which he does not reckon. Divine love, as a father-mother in wisdom and protectiveness, likewise shields from harm those who put themselves trustfully in its keeping. The natural man lives within the narrow margins of safety laid down by the race thought. A few degrees of temperature either above or below the norm and life becomes impossible for him. A blast of heat from the desert dries up the lush growth of spring, and in the same way the breath of misfortune reduces the staying power of the natural man.

The man of God who keeps to the spiritual law by developing an awareness of the higher realm fortifies himself with that awareness and by this means enlarges the boundaries of his security and well-being. The expression "from everlasting to everlasting" sets

no discernible limits to life on earth for those who observe the divine law, and their influence on those whom they start in the right way reaches down the ages from generation to generation. The endless chain of right is durable and strong.

QUESTIONS

1. What brings praise and thanksgiving spontaneously to man's heart and lips?
2. How does man make contact with God?
3. Of what is a realization of safety on our part an effect?
4. How are transgressions removed far from us?
5. What enlarges the boundaries of man's security and well-being?

Lesson 10, September 8, 1940

UNITY SUBJECT—*Letting Our Light Shine.*

INTERNATIONAL SUBJECT—*Inviting Others to Worship God.*—Psalm 96.

1. O sing unto Jehovah a new song:
   Sing unto Jehovah, all the earth.
2. Sing unto Jehovah, bless his name;
   Show forth his salvation from day to day.
3. Declare his glory among the nations,
   His marvellous works among all the peoples.
4. For great is Jehovah, and greatly to be praised:
   He is to be feared above all gods.
5. For all the gods of the peoples are idols;
   But Jehovah made the heavens.
6. Honor and majesty are before him:
   Strength and beauty are in his sanctuary.
7. Ascribe unto Jehovah, ye kindreds of the peoples,
   Ascribe unto Jehovah glory and strength.
8. Ascribe unto Jehovah the glory due unto his name:
   Bring an offering, and come into his courts.
9. Oh worship Jehovah in holy array:

Tremble before him, all the earth.
10. Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
11. Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
12. Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
13. Before Jehovah; for he cometh,
For he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with his truth.

GOLDEN TEXT—

O magnify Jehovah with me,
And let us exalt his name together.
—Psalms 34:3.

SILENT PRAYER—*My thoughts, words, and acts reveal the strength and depth of my faith in God.*

Someone has said, "What you are . . . thunders so that I cannot hear what you say." We believe that what we are intrinsically influences others more than our deliberate speech, therefore we look to the inner man rather than to the outer for the work of converting others to belief in God.

In a day when everyone had faith either in God or in idols efforts to persuade men to embrace faith in the living God were right and proper. Many persons nowadays profess no faith of any kind, therefore another procedure is more effective, example. Example, like character, "teaches above our wills." Unless therefore we can live our faith it is of little value in attracting others to our faith, and attempts on our part to convert them may do harm even though we may be sincerely trying to use faith in our daily life.

One legitimate way of expressing our faith is in song. The practice of singing is of value to a person in other ways also. He may sing away trouble as well as expressing joy and praise, for singing is affirmation and denial combined. A new song expresses the joy of life in God, the "salvation from day to day" to be found in God consciousness. The woes of the world and the struggles of various peoples to gain power and dominate others will not end until the nations agree in an effort to find and express God. Peace and harmony cannot come while men deny or ignore God. The power that created the visible universe and maintains it in order is a living, intelligent power, a supreme power worthy of honor and majesty, replete with strength and beauty.

Now that the relative strength of nations is being tested on battlefields, all who believe in the one presence and one power will do well to "ascribe unto Jehovah glory and strength." For man finds safety not in superiority of numbers nor in military equipment but in his realization of the protective power and presence of the Infinite. Instead of fearing the ruthlessness of armed might employed without regard to man-made law men would improve their chance of survival by fearing—in the sense of observing—the universal action of the divine law. To trust and not be afraid while using the intelligence with which innate wisdom imbues them is to enlist the power of the Infinite in the task of manifesting right, peace, and justice.

Natural law for the world is fixed and unalterable. "The world also is established that it cannot be moved." No such stability characterizes the nations. Because men are free to express what they will the

nations have gone their diverse ways with the result that instead of their interests being the same they apparently conflict. It is the disposition to practice equity, not the ability to wage war, that provides the true standard for judging peoples. The nation that allows to its citizens the greatest freedom of opinion, speech, and action comes nearest the divine standard illustrated by the rain's falling on the just and the unjust and the sun's shining on the evil and the good alike.

The universal prevalence of the spiritual consciousness is the destiny of the race. Man has not yet learned to follow the law of his being undeviatingly as a matter of conscious choice. So long as he has not learned this lesson he can call forth no answering harmony from the physical forces of the world. The heavens are not glad, neither does the earth rejoice. The field does not exult, neither do the trees of the wood sing for joy before Jehovah. These automatons will become responsive to man's mood as he develops dominion over himself and his world. Universal harmony will then become manifest in the music of the spheres.

The world at present cannot be judged with righteousness; the peoples cannot be judged by the Truth of God. Unrighteousness is everywhere in evidence, and men are not learning to make the right inevitable. Right that is as unvarying as the course of the Milky Way is yet to be achieved. A beginning is now in order. Truth can be brought out of its latent state and made manifest in the everyday life of the planet. Before any individual or nation can achieve spiritual consciousness and learn the peace that passes the understanding of the natural man it is imperative that the effort to gather grapes from thorns and figs from

thistles be discontinued. Good comes from good, and until this lesson is learned no other will shed enough light on man's path to make real progress possible.

QUESTIONS

1. How do we most surely convert others to faith in God?
2. Of what value to man is the habit of singing?
3. What has the act of ascribing "unto Jehovah glory and strength" have to do with the realization of safety and security?
4. How can we enlist the power of the Infinite in making right, peace, and justice manifest?
5. What is the destiny of the race, and what course of action will aid in achieving it?

Lesson 11, September 15, 1940

UNITY SUBJECT—*The One Presence.*

INTERNATIONAL SUBJECT—*The Ever-Present God.*
—Psalms 139: 1-12, 23, 24.

1. O Jehovah, thou hast searched me, and known *me.*
2. Thou knowest my downsitting and mine uprising;
   Thou understandest my thought afar off.
3. Thou searchest out my path and my lying down,
   And art acquainted with all my ways.
4. For there is not a word in my tongue,
   But, lo, O Jehovah, thou knowest it altogether.
5. Thou hast beset me behind and before,
   And laid thy hand upon me.
6. *Such* knowledge is too wonderful for me;
   It is high, I cannot attain unto it.
7. Whither shall I go from thy Spirit?
   Or whither shall I flee from thy presence?
8. If I ascend up into heaven, thou art there:
   If I make my bed in Sheol, behold, thou art there.
9. If I take the wings of the morning,
   And dwell in the uttermost parts of the sea;

10. Even there shall thy hand lead me,
And thy right hand shall hold me.
11. If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
12. Even the darkness hideth not from thee,
But the night shineth as the day:
The darkness and the light are both alike *to thee.*

23. Search me, O God, and know my heart:
Try me, and know my thoughts;
24. And see if there be any wicked way in me,
And lead me in the way everlasting.

GOLDEN TEXT—*If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.*—John 14:23.

SILENT PRAYER—*There is but one presence and one power in the universe: the good omnipotent.*

The God who understands man's thought "afar off" is not a far-off being who in some mysterious way is aware of thought by correspondence, as it were, and who watches over the mind and body of man and keeps tab on him. God is Divine Mind, the origin of thought, which knows thought for what it is, no matter how far from the divine any thought may drift.

Mind is the chief thing that distinguishes man from the lower animals. The latter do possess mental power, but in minute degree as compared with man. The fact that man's control of mind is sufficient to permit him to reason and reflect and go counter to his instinct when to do so seems for his best interest or otherwise advisable, entitles him to be called the offspring of Divine Mind or a son of God. Mind is the creative power, creating through the power of reflection, consideration, and co-ordination. God furnishes the mind stuff, divine substance, and man uses it, in degree, as

God uses it. "Let there be" is the fiat of both Father and son.

There is no getting away from Omnipresence. We live, move, and have our being in the Infinite as surely as we live, move, and have our being in air, without which life is impossible for longer than a few minutes. Life without God is totally impossible, for God is life. One may deny this truth, but denial affects nothing except the consciousness of the one denying. In consciousness one may flee from the divine presence and be lost to all sense of the divine, but such a condition is no part of reality. It is a passing phase of arrested development in the individual, caused by the ascendancy of personality.

Personality makes many efforts to escape the ever-present divine Spirit. The natural man becomes absorbed in intellectual abstractions and pursues researches into the field of material science (ascends up into heaven, the realm of exalted thought). Yet even in this field Divine Mind, the one intelligence, furnishes the motive power and the impetus to investigation and discovery. When he has made the discovery the scientist who is a serious thinker sees the great thought underlying all and recognizes original Truth in the truth that he has uncovered.

Again the natural man may allow himself to sink almost to the level of the beast in the realm of sense (make his bed in Sheol), but divine love is ever ready to lift him up, restrained only by man's lack of conscious desire for the things of God and his lack of understanding of what these things are. The prodigal son had only to come to himself to know that his father was able to care for him again as he had done before the journey into a far country.

In airplanes as in submarines God is present to the consciousness of all spiritually awakened people. Indeed more people are conscious of God in unusual situations and in undertakings that are humanly considered as dangerous or as involving risk than in the ordinary circumstances of everyday life. To take the "wings of the morning" or "dwell in the uttermost parts of the sea" are commonplaces to the thought of man today, though more rare in actual experience. Comparatively few people fly in airplanes, but everyone knows of them, and the man who is spiritually awakened knows that he would feel as safe in them as anywhere else.

Absence of material light represents the absence of God consciousness but not the absence of God. God is within everyone who tries to leave darkness for light in a figurative sense. From the consciousness of the slothful person, the slow thinker, the one who refuses to think for himself and is content to accept the thought formulas of others God is absent, but He is present latently. Ignorance and wisdom are both amenable to divine love. "The night shineth as the day" for the one who knows God as love.

The heart is proved by testing, and thought is intensified by trial. Under severe testing the habitual thought of the natural man may take on a totally different habit. Testing proves the stability or shallowness of man's faith. If he has any "wicked way" testing reveals it. Those who sincerely desire to become conscious of God welcome any test that helps them to realize that desire. They do not relish the test, but they accept it willingly for the sake of the effect. "All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto

them that have been exercised thereby, *even the fruit* of righteousness." This fruit the follower after Truth enjoys.

QUESTIONS

1. What aspect of God helps us to understand the idea of omnipresence?
2. What proof has man in himself that he is a son of God?
3. Wherein lies the power of God to lift up the person who is sunk deep in sense consciousness?
4. What does darkness represent? Light?
5. Interpret the line "Try me, and know my thoughts." Of what benefit to man is a trial?

Lesson 12, September 22, 1940

UNITY SUBJECT—*The Lesson of Experience.*

INTERNATIONAL SUBJECT—*The Voice of Wisdom.* —Prov. 4:10-27.

10. Hear, O my son, and receive my sayings;
    And the years of thy life shall be many.
11. I have taught thee in the way of wisdom;
    I have led thee in paths of uprightness.
12. When thou goest, thy steps shall not be straitened;
    And if thou runnest, thou shalt not stumble.
13. Take fast hold of instruction; let her not go:
    Keep her; for she is thy life.
14. Enter not into the path of the wicked,
    And walk not in the way of evil men.
15. Avoid it, pass not by it;
    Turn from it, and pass on.
16. For they sleep not, except they do evil;
    And their sleep is taken away, unless they cause some to fall.
17. For they eat the bread of wickedness,
    And drink the wine of violence.
18. But the path of the righteous is as the dawning light,
    That shineth more and more unto the perfect day.

19. The way of the wicked is as darkness:
They know not at what they stumble.
20. My son, attend to my words;
Incline thine ear unto my sayings.
21. Let them not depart from thine eyes;
Keep them in the midst of thy heart.
22. For they are life unto those that find them,
And health to all their flesh.
23. Keep thy heart with all diligence;
For out of it are the issues of life.
24. Put away from thee a wayward mouth,
And perverse lips put far from thee.
25. Let thine eyes look right on,
And let thine eyelids look straight before thee.
26. Make level the path of thy feet,
And let all thy ways be established.
27. Turn not to the right hand nor to the left:
Remove thy foot from evil.

GOLDEN TEXT—

Keep thy heart with all diligence;
For out of it are the issues of life.
—Prov. 4:23.

SILENT PRAYER—*In patience I possess my soul and heed the voice of wisdom.*

The object in educating the young is to spare them the necessity of learning by experience the well-known truths that apply to life. With the time and energy thus saved they are equipped to advance into fields of new and untried truth and to make real progress for the race. At the risk of being considered a preacher and not a doer one may give the young the teaching in today's lesson text as a guide or rule of life.

The first rule is that for long life. He who learns by the trial-and-error method postpones the contribution he is capable of making to the progress of the

race while he establishes himself on the sure ground of experience. The "way of wisdom" is a well-marked path to those whose mental eyes are open.

The way of wisdom for man is that which puts him in harmony with universal law. To learn this law and enter into this harmony, patience and perseverance usually are necessary. The law that man has made and promoted presents uprightness as the way of wisdom. Experience proves that it is so. The natural man's laws require the keeping of the moral law. Under its provisions he holds himself apart from wickedness in all its forms.

"Enter not into the path of the wicked,
And walk not in the way of evil men."

The keeping of the divine law is equally obligatory. He who does not observe the law of life shortens his days instead of lengthening them. Where he does not reap ill-health as a consequence other penalties accrue, and other satisfactions become impossible of realization.

Generally speaking, everyone knows what is right and what is wicked, so no exact listing of either is necessary. The teachable attitude is to be desired, but one must discriminate between what is worth learning and what is best left alone. The wicked "eat the bread of wickedness," or dwell so constantly on the thought of evil that it becomes their sustenance. They "drink the wine of violence" or think and act without regard for the rights of others, forcing their way by self-will and the arbitrary exercise of whatever power or influence they have.

He who obeys the law of his being whether written on the statute books or on the heart finds the way growing clearer as he goes forward. There is power in

upright thought, speech, and action to clarify the thoughts and quicken the understanding.

"The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day."

He whose sole desire and animating motive is to discern what is right and to do right always finds life simplified compared with the person whose motives are selfish and ulterior. He whose standards of right and wrong veer and shift with the exigencies of the occasion is blind spiritually and does not understand the consequences of the course that he chooses.

To keep the heart with all diligence is to guard the hidden thoughts and motives until the thought habits become instinctively right and true under all circumstances. Experience has taught man the immense value of a subconsciousness that is disciplined and ready always to carry out the behest of the will.

The "path of thy feet" is made level by constant watchfulness over the life to the end that temperate impulses may prevail. Experience has taught man that moderation in all things is the right road for him, making self-control easy and natural to him through giving him mastery of his life. All one's ways are established by the temperate habit of living.

A standard is of value only as it is kept. To turn from one's standard of temperance or moral integrity ever so slightly and admit a lower standard is to destroy one's gain under the higher. One is to "turn not to the right hand nor to the left" but to keep to a true course, removing evil from all one's actions. In this way the happy, even tenor of life is maintained, and man is blessed in all his ways.

QUESTIONS

1. What in today's lesson is the first rule to be observed?

2. What is the way of wisdom for man, and what must he do in order to follow it?
3. Interpret the statement that the wicked "eat the bread of wickedness, and drink the wine of violence."
4. Have upright thought, speech, and action any power to quicken man's understanding?
5. Explain the injunction to keep the heart with all diligence.
6. What has experience proved in regard to the temperate manner of life?
7. Of what help is a standard of conduct to anyone?

Lesson 13, Septembr 29, 1940

UNITY AND INTERNATIONAL SUBJECT—*The Use and Abuse of Wealth.*—Prov. 11:24-31; Luke 16:11-13.

24. There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but *it tendeth* only to want.
25. The liberal soul shall be made fat;
And he that watereth shall be watered also himself.
26. He that withholdeth grain, the people shall curse him;
But blessing shall be upon the head of him that selleth it.
27. He that diligently seeketh good seeketh favor;
But he that searcheth after evil, it shall come unto him.
28. He that trusteth in his riches shall fall;
But the righteous shall flourish as the green leaf.
29. He that troubleth his own house shall inherit the wind;
And the foolish shall be servant to the wise of heart.
30. The fruit of the righteous is a tree of life;
And he that is wise winneth souls.
31. Behold, the righteous shall be recompensed in the earth;
How much more the wicked and the sinner!

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?*

12. And if ye have not been faithful in that which is another's, who will give you that which is your own?

13. No servant can serve two masters: for either he will

hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

GOLDEN TEXT—*Lay up for yourselves treasures in heaven.*—MATT. 6:20.

SILENT PRAYER—*Divine wisdom directs me, and I walk in a sure path.*

We may question what it is that causes some persons to prosper without apparent effort in all that they undertake. We may consider also why others, exerting great effort and practicing thrift, fail to prosper. A key to the puzzle is found in the 13th chapter of I Corinthians in the words "If I bestow all my goods to feed *the poor* . . . but have not love, it profiteth me nothing." Love then must be at the root of prosperity, lack of love at that of failure.

In considering love we find it to be much more than an emotion or feeling that one person entertains for another. Love is the great attracting power of the spiritual realm that, for lack of definite understanding, we identify with God, the supreme good, and call God. God is love. In so far as a man uses this power he is in harmony with God and expresses God. "God so loved . . . that he gave," and man, expressing God, desires to give also. Therefore the divine law has free access through him to divine substance, and he manifests abundance. "The liberal soul shall be made fat."

To seek good is to seek God, and he that diligently seeks good seeks the favor of God. To seek diligently is to employ the attracting power that brings man what he desires. If he seeks evil with the same thoroughness he finds that instead of good. Seeking is the use of attracting power.

Wealth falls into several classes, but for the purposes of this lesson we may classify it as material and

immaterial. Under material wealth we list houses, goods, and lands, stocks, bonds, and all other so-called evidences of wealth. Under immaterial wealth we place all ideas, all the faculties of mind, all intangible qualities of heart and soul that are imponderable but none the less real. In fact immaterial wealth is the real wealth of man, for it includes all the "things of God," the things that yield themselves most readily to the attracting power of love. They are what Luke, in today's text, calls "the true *riches.*"

If a person elects to practice the power of thought on material wealth he should bear in mind that material wealth is an effect rather than a cause. If he becomes absorbed in materiality to such an extent that he accepts it as real, disillusionment is his portion; for the unmanifest and not the manifest is the reality. "The righteous shall flourish as the green leaf," because he remembers this distinction and gives the power of his thought, the weight of his trust, to the true riches.

The idea of substance has power to enter into the heart of man and so possess it that he becomes a substantial man, a man of affairs or substantial citizen. We not only possess our wealth; we are possessed by it and it lends color to our character. Therefore it is important that we understand its nature and use it aright. To use selfishly is to abuse, for selfishness is introversion; and we are called to expression instead, the normal activity of mind and heart.

The figure of the "tree of life" is an illustration of normal expression. The tree is a great system of stored up life and energy that has power to resist the winter's cold and the summer's heat. It finds its resisting power through expression, the slow but constant growth from within outward. Man's keeping the idea of right in

mind and working steadily to express it may be compared to what goes on in a growing tree. It is a tree of life within the character spreading until it occupies the whole life, resisting all inroads of doubt and material thinking.

Wisdom is needed in the administration of wealth, whether material or immaterial. "The foolish shall be servant to the wise of heart" because the wise of heart have a mastery of ideas that comes through seeing them clearly, without confusion, whereas the foolish have little perception of ideas and less understanding of them.

The law of thought action recompenses the thinker whether his thought is centered on good or evil. Man's best interest is served by his making the right choice of what is to occupy his thought and, once the choice is made, by his fixing his undivided attention upon it. When he has mastered the right use of material wealth and learned to live unselfishly, holding his wealth as a trust from God to be administered with good will in the interest of love, he is already inheriting the true riches of mind and heart. He cannot serve both God and mammon, but he can make mammon serve God by recognizing material wealth as appointed to the service of good and seeing that it is used accordingly.

QUESTIONS

1. What quality when present causes one to prosper in all that one undertakes and, when absent, leads to failure?
2. What has seeking to do with the love faculty?
3. What two classes of wealth are best known, and what does each class include?
4. What is the chief abuse of wealth?
5. How does man inherit the true riches?
6. Can mammon be made to serve God? If so, how?

TOMORROW

By Esther Weakley

More lofty man-dreamed towers will pierce the sky;
Swift-darting trains will hyphenate the seas,
Majestic rivers will subserve man's needs,
More giant planes like Icarus will soar,
Great miracles of science will be known.
Yet homes will be the bulwark of the world,
Where small, play-weary children will be tucked,
At twilight, into tiny sleeping suits;
Where mothers will hum tuneless lullabies,

And lawns be cluttered up with boys and dogs,
And sunny kitchens have their cooky jars.
Still aged men will doze while restless youth
Will dream, and love, and struggle to destroy
Old prejudices, conquer new frontiers.

God, grant they nevermore may hear the whine
Of shrapnel and staccato bark of guns!
May tomorrow know the blessed peace
That was Yours, after Your Gethsemane.

Silent UNITY

Spirit-mind quickens me, and I understand the Truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

"Unity claims that the Bible teaches evolution; just where is the evolution of Jesus Christ taught?"

This query comes to us in various forms quite often, and our lesson today affords an opportunity for an answer.

The body of Jesus developed from germs planted in Mary, His mother. Science says that all stages of unfoldment from the most primitive animal to man are illustrated in the development of the human organism. So we must conclude that the body of Jesus was an evolution.

However Unity teaches the evolution of both soul and body; which is found in the 1st chapter of John, under the head of the unfoldment of the Word. Bible authorities say that "Word" is a poor translation of the Greek *Logos,* from which it is derived. *Logos* conveys the idea of implanted God—mind in man—from which the perfect man logically evolves.

God is Spirit. In creation Spirit takes the form of mind and implants itself in substance and becomes manifest as perfect man. Here is condensed in a few words what would take volumes to describe. Here are epitomized all books on physiology and evolution, mental science and psychology, religion and spiritual philosophy.

In the rocks beneath our feet are preserved the bones of mammoth creatures that have been succeeded by finer

types of animal life. Here is evidence of evolution from lower to higher types of life. Anthropology teaches that the earth has been inhabited by man for at least half a million years. Many hold that the present body of man has within it natural forces that would transform it if they were released. Those who read between the lines have discovered that the Bible veils evolution in rites, ceremonies, and acts of personalities.

As all words in every language have their root in the thoughts and acts of man, so all the rites and ceremonies of religion represent man's relation to his source, God, and the development of his soul.

The two baptisms, that of John and Jesus, represent the two common steps in the growth of the soul, denial and affirmation, the dropping of the old and the laying hold of the new. This is evolution.

In its totality John the Baptist represents the perfected natural man who recognizes his finality and willingness to surrender his personality so that the superman, Christ, may supplant him, thus symbolizing the evolution of soul from the personal to the spiritual.

It is essential that a clear understanding be had of the principles involved in the transition from the natural to the spiritual, otherwise the way will be difficult.

Jesus praised John as the most perfect of those born of women—that is, of the Adam or natural men—but He explained that John even in his perfection was not to be compared with the spiritual man. He also commented on the futile efforts of those on the natural plane attempting by will force (violence) to attain the spiritual ("kingdom of heaven").

In the process of developing out of the natural into

the spiritual not only the mind but the body also is affected. The energy locked up in the cells of the physical are released and the body of flesh is transformed into a radiant body of light. This is a day-by-day dissolution of the cells until the whole body is electrified and passes over into the fourth dimension or kingdom of the heavens. Jesus accomplished this diffusion of His body and it became an electrical dynamo broadcasting life germs throughout our race consciousness. We are to follow Him in this transformation.

These life germs of Jesus' body form the nucleus of a new race organism for all people. All persons everywhere may partake of (eat) the radiant body (bread) of Jesus by exercising faith in Him as the great source of pure Spirit substance, sown as soul seed for the saving of humanity from sense consciousness.

Not only may one eat of this superbody substance but one may also drink through faith of His transcendent life. Such eating of His body and drinking His life or "blood" is the Holy Communion, of which sincere Christians partake daily.

The understanding that this very intimate relation exists between Jesus and His true followers is transforming the body of thousands of Christians who formerly labored under the thought that the new body in Christ was to be attained after death.

"I am the resurrection and the life." "If a man keep my word, he shall never see death."

When man understands that he is always right in the presence of a supermind force that is perpetually pushing him to higher states of consciousness and finer physical radiations, he cannot help co-operating with it

in the divine urge to higher things.

No man can retard this universal upward sweep of the whole creation, but in the exercise of his inherent free will man can insulate his soul and body and separate himself from it, and thus become lost in the delusions of sense. To join the holy Spirit in its efforts to gain the attention and co-operation of all men we make it a practice to join with people of like mind in every walk of life in affirming words that bind us to the mighty moving Spirit.

Jesus Christ is the head of a spiritual hierarchy that rules our earth and will make wise, healthy, and prosperous all those who join daily in the statements given every month in this department. Do not let your negative consciousness of yourself keep you from a higher spiritual unfoldment.

HEALING THOUGHT

God's pure life and substance are constantly renewing and rebuilding His holy temple, my body.

PROSPERITY THOUGHT

New and rich ideas arise in my mind, and I demonstrate prosperity.

(Use from September 20 to October 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

THIS IS the fourth month that Silent Unity and I have been working together for my complete recovery. My trouble was diagnosed as leukemia, a disease generally fatal. I was weak, anemic, without appetite. I had to have the needle every five days. Last Monday I went to see my doctor for the first time in two months. After a thorough examination he said, "Well, I believe you have this thing licked." I bless all who have prayed for me.—*F. M., New Jersey.*

MORE THAN a year ago I wrote to you asking prayers for my son, who had been taken with sleeping sickness. He was said to be incurable, given not over two weeks to live, but now he is well and is working hard. I am so thankful for your wonderful help. God surely answers prayers.—*E. J. W., Iowa.*

A WONDERFUL thing has happened to me. I have written to you often for aid in healing a very bad polypus in my nose, an inharmony I had had for ten years or more. Sometimes I would think I was about to strangle. I am thankful to God and to Unity's prayers, because I have had a perfect healing.—*Mrs. W. M., Canada.*

YOUR PRAYERS brought greater results than I ever dared hope for. I am happy to say that Mr. C—— is now recovering, after having been confined to our home for six months. A miracle was truly performed, as the doctor gave us no encouragement for his recovery. When things looked the darkest and I was in the depths of despair, I wrote for your prayers. It was most amazing, the rapidity with which the aspect of things began to change. The heart attacks, which Mr. C—— had been having frequently with scarcely an intermission from pain ceased as though a ministering angel had touched him. It really seemed that I could sense an unseen presence in the room. The doctor and all who know Mr. C—— are still marveling about the suddenness with which the heart attacks stopped.

I can sincerely say that this has taught me the power of prayer. God bless you for the good work you are doing for those who cannot solve their problems alone. —*L. C., Illinois.*

I AM HEALED, bless and praise God! I did not write sooner because I was to go for an examination. Well, I went and—miracle of miracles!—the cancer in my kidney is practically gone. They just can't understand, I look so well. One doctor said: "I can hardly believe you are the same woman. Why, when you were here last year I never expected you to live, let alone recover."

I said, "God can accomplish wonderful things."

The doctor said nothing; just looked long and hard. Later on, when I had occasion to talk to him he said, "You believe with all your heart, don't you?" I answered, "My body is the proof."—*B. M., Kentucky.*

IT WILL BE three weeks tomorrow since I fell and broke my arm. I wrote you at once for prayers and worked

with you as you asked. My arm hurt very little and has healed so rapidly that folks hardly believe it was broken. I am using the typewriter as usual today and I use the touch system. I cannot thank you enough for your ready and wonderful help.—*A. J., Missouri.*

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Filled with Plenty

LAST SUMMER I wrote to you many times for your prayers. My husband, who is a teacher of fine training and ability, had through no fault of his own been replaced in the school where he taught. Things grew steadily worse for us. We reached the point of desperation, where there seemed no solution. Position after position was refused my husband for no apparent reason.

But somehow each time I wrote to you I received new courage. I knew there was a place where my husband could serve and be happy. I knew your prayers were making it possible to find that place. I knew we were to receive that which we asked: our highest good.

At almost the last moment of the summer vacation my husband was offered a position in a college, much better than anything he had ever had, at a splendid salary. We are now settled in our own home and happier than I ever dreamed we could be. Bless you for your fine work. May it always continue to help those in need.—*N. N., Ohio.*

I WANT TO tell you that with your prayers to help my faith I am demonstrating increasing prosperity. This month I have been employed by the State in which I live. However I am resigning tonight to take a much better job with a Federal department at almost double my present salary. Ever since I lost my position I have

been kept constantly busy in my new profession. I thank you sincerely for the assistance and the prayers you have given me.—*T. H., New York.*

He Shall Have Abundance

IN THE seven weeks that I used the prosperity-bank drill my husband and I each got a raise and I got a much better position. Please send me another bank. My sincere praise to God and thanks to you.—*Mrs. J. H. D., California.*

THE BANK DRILL works wonders. My husband's weekly earnings are the largest he has had since our marriage, and everything goes the right way now. God bless you. Please send me another bank.—*H. S., New York.*

MY REPORT on my prosperity-bank drill is so wonderful that I hardly know how to write it. Out of the clear sky came the opportunity to come back to this town and buy, on the most remarkable terms, the nicest little cafe we ever ran. I have been here a week and everything is lovely. Our customers of other days flocked back, and the business was established from the start. Every day I am blessing divine love and using my prosperity drill. —*Mrs. C. E. C., Kansas.*

SINCE USING the prosperity bank drill I am more free from worry than I have ever been. I have no fear that I shall not be able to meet expenses. The drill with your prayers has meant much to me. The questions asked at the end of each day have been a godsend, as they have opened my eyes to old grudges and evil thoughts that I was holding against persons who I felt had done me injustices years ago. I saw that God had given me everything that, I felt, they had tried to make me lose, yet I

was holding to the evil thoughts. I have freely forgiven everyone. God is helping me wonderfully in every way, and I thank Him for every gift.—*L. H., North Carolina.*

My Help Cometh from Jehovah

I AM DELIGHTED to get *Daily Word* in Braille. It means so much to me in my wakeful hours in the night to read it and to memorize some of its poems. Although handicapped, I'm trying very hard to keep alive the ambitions and enthusiasms within me.—*A. H., Illinois.*

I AM DERIVING benefit and pleasure from reading your periodicals. Each morning I spend twenty minutes with *Daily Word,* the Bible, and one good article or part of one from *Unity* or *Weekly Unity.* The other day I met my physician. He asked me what made me so changed from my former self. I knew only that it was my God consciousness and told him so. He said he wished he could use my prescription for his patients. I am very thankful for freedom from disease, for harmony in home and in business, for almost complete contentment, and for a growing faith.—*E. I., Michigan.*

Free from Cares

I NEGLECTED to report to you last month. I am doing so well and am so happy that I forgot. I have received much good through your ministry. Through prayer and faith I have conquered fear, fear for my personal health and a terrific fear of the dark. I am not afraid of anything any more. I just remember that God is with me and fear vanishes.—*I. T., Texas.*

I HAVE BEEN healed absolutely of my desire for liquor. I praise and thank my God every day for this healing.

For fourteen years I tried to quit, but of myself I could do nothing. Now I have had no desire for liquor for over nine months. God bless you.—*Mrs. F. L. J., Missouri.*

Hearken unto Me

WEEKS AGO I wrote to you asking you to help me with a situation in which a number of girls'-group work organizations were concerned in a project in a Mid-western State. There appeared to be inharmony between two of the organizations, and a certain committee was not in favor with the man who was furnishing a great deal of money for improving the condition of country girls in the State. For weeks it seemed that little had been accomplished, yet from the Truth standpoint I felt happy and satisfied.

Then within a week the way was made clear before me. I was led right to the man who had to be made to understand before anything more could be done. The words were put in my mouth that brought harmony to my organization and opened up greater prospects of help for the girls. It all seemed simple—no problem at all. So many wonderful things are happening that I seem to be counting my blessings all the time.—*M. L., California.*

Love One Another

I HAVE BEEN working with God and with you for four months. An inharmony that separated my husband from his family has been adjusted. He has come back to us, more kind and loving than he has been in years. One by one the barriers of inharmony, resentment, and selfishness have been swept away. I praise and thank God for

the many blessings that have come to us in response to prayer.—*B. M., California.*

I Am the Light

I AM ONE of the millions of women who should like to stay young regardless of the calendar age. Unity is a sort of spiritual beauty treatment, also a physical beautifier. I know the lines of my face are not so deep nor my expression so mournful as it would be without the uplifting thoughts implanted by the Unity teaching. —*R. J. V., Virginia.*

THIS LETTER is gratefully to acknowledge God's goodness in placing my friend in a good position as well as to tell you of the completed demonstration for which I asked your prayers. The period of waiting for the answer to this prayer has been of wonderful benefit to this friend in lifting his consciousness and giving him a better understanding of the way to keep receptive to God's ever-present good.—*Mrs. A. W. P., Hawaii.*

He Is My Refuge

I READ WITH great interest your announcement of your need for a new building. When I first became interested in Unity, I was very ill from a serious stomach trouble. The doctors said it would be fatal. Today through the teaching and the prayers of Unity I am well and strong, with a mind freed from worry.

Each day I will meet you in prayer for the fulfillment of your great undertaking. Each month I will send you a love offering in my small way. May the blessings you have given to others be returned to you in full. —*Mrs. H. S. J., Manitoba, Canada.*

Unto Us a Child

I RECEIVED wonderful help from your prayers, when my baby was born. I went to the hospital at six o'clock and my baby was delivered at seven-fifteen. Afterward my husband came to my room expecting to find me unconscious. Instead he saw me propped up in bed and eating. God bless Silent Unity for its wonderful work.—*Mrs. G. F., West Virginia.*

I ASKED you for prayers for help during my pregnancy. To my surprise I had a very easy delivery. Until the last few months I did not know if I could have the child, for I had a tumor also; but the tumor has disappeared completely. Yes, prayers coming from the bottom of the heart can do miracles.—*E. F., Illinois.*

His Truth Is a Shield

I WANT TO tell you of a wonderful answer to prayer that we had last spring. The wheat was headed out and looking fine. Then one afternoon a storm came up, with lots of wind and hail. My husband and I and three of our children were at the door, looking out across the yard. When hail began to fall I said to my family: "We know what to do. We'll hold the thought 'Peace, peace, be still.' " We asked God to bless our wheat and our garden. He did.

Our garden was not hurt at all though our neighbors' gardens were gone. Our wheat stood up nicely. Our wheat made twenty-seven to thirty bushels an acre; our neighbors' wheat made twenty, sixteen, even as low as ten bushels to the acre. People say to us, "You sure were lucky." God bless them. If only they had more faith and understanding. Thank you for the help you have been to us.—*V. C., Kansas.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

You teach that nothing is ever really lost. In the field of metaphysics I can understand how this is true. But do you teach that inevitably the lost article itself is eventually returned to its owner? I ask because, apparently through my own carelessness, I have lost several articles that I cherish. The loss of these has not embittered me. On the contrary I have blessed the missing articles and thanked God for giving them to their rightful owner. I have been careful not to say, "Give them back to me," because in metaphysics I discern a law that may mean that another person is entitled to them.—*Question asked of Silent Unity.*

As you already perceive, when we say that nothing is lost in Spirit we are referring to the spiritual part of all things, which is the divine idea back of them and the divine, eternal substance out of which all things are created. When a piece of coal burns, man must dig another piece of coal to replace it. When all the coal is gone and there is no more coal from which to draw for fuel, man must approach the situation from the spiritual angle; that is, he must seek something else to burn, something that will fulfill the same need that the coal fulfilled. When man looks to Divine Mind, he is never at a loss to supply all his needs, even in the face of apparent lack. Even if all coal were used up, the spiritual idea back of coal would not be destroyed, for it is eternal. There are other manifestations of this same divine idea that man may use.

These ideas apply to the articles that are apparently

lost to you. While it is certainly according to the highest outworking of God's law of order that you have and enjoy what belongs to you, it is well to know steadfastly that even if some article of yours is lost, you still have the consciousness necessary to replace it, the divine ideas from which to produce more good. So long as you do not cling to the lost article but remain receptive to God's good, in whatever channel and in whatever form it may come, you will surely be a channel for its return if its return is essential to your well-being. The most important thing to keep in mind is that to you, a spiritual being, there is no loss, for your bounty is from God. Even the sentimental value of a lost article is something that can never be taken from you, for this too is of Spirit and eternal.

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My wife is afflicted with a progressive and incurable ailment. This is the opinion of some of the best physicians of Europe and the United States. Although we know that God can cure her and restore her to health if He will, we do not expect it. We know the age of miracles is past. If you still consider that prayers will help my wife however please offer them. —*From a letter received by Silent Unity.*

A hundred years ago people would have said it was ridiculous to think that we should ever have such things as radio, the telephone, the automobile, electric refrigeration, and so on; but would such unbelief influence the fact that we do have such things? Ten trillions of people declaring with vehemence that healing could not be done by spiritual means would not nullify the fact that it is being done. What is true is true, regardless of how many believe the opposite.

You say your wife and you do not believe this malady can be healed; but should you not like to be-

lieve? There is little comfort in your present view. Why not admit that all your old ideas about this subject may be wrong—as an experiment, if you prefer? Why not do all in your power to imagine the possibility of your wife's being healed? We tell you definitely, without reservation, that she can be made whole.

Faith is the prime requisite to receiving from God. Without a belief that the blessing can come, the blessing cannot come. Where faith is, there is the power of God free to do its mighty works.

God is ever giving His good, but lack of faith in the possibility of receiving good shuts out His bounty as much as blinds shut out the light from the windows. How do you let in more light? Do you pray the sun to shine more brightly? No, you simply raise the blind and the sunshine streams in of itself. The same truth applies to you in your dealings with God. The need is not for God to do more for you but for you to have more faith in God.

Though you accepted the verdict of the medical profession, it was not because you liked it. Now because your wife and you want better things we tell you that she can have healing. But there is one condition you must fulfill: you must believe in God rather than in the human opinions. You must take a positive stand.

We cannot encourage you enough to be bold in faith and to accept wholeheartedly, like a little child, the truth that God, having created all, is greater than the conditions that any of His children have brought about. Please accept God's will of health. Encourage your wife to abide in the conviction that her healing is possible. Accept even though it be blindly now. Place your effort on the side of God. Accept this truth yourself, act on your faith, and your faith will be justified.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

Gardner Hunting, popular with adult *Unity* readers, is also a favorite with *Wee Wisdom* boys and girls. This month he has an interesting and entertaining story of real boys and a girl and their father and mother which he calls "Wally's Big Love." These children sometimes forgot to be loving and kind and became "gimme" children instead of "give-away" children. One day they had a lesson that taught them to appreciate not only the love in their own home but the love of God, surrounding their home.

This story is one all parents will want their children to read. Incidentally wide-awake parents may find a new idea on solving some of their behavior problems through this *Wee Wisdom* story. A subscription for some boy or girl, commencing with the September issue, will bring them "Wally's Big Love."

"What can I do to promote peace in the world today?" This question arises from the hearts and minds of all peace-loving people around the world. They are seeking definite, practical ways to help in establishing peace on earth.

You will find an answer to this question in a short article in September *Daily Word*, "My Contribution to World Peace." It will help you to do your part in blessing and helping the world at this time.

There is an affirmative prayer and short meditation for every day of the month in each copy of *Daily Word.* Many students find that it rounds out their Truth program to combine *Daily Word* with *Unity* magazine.

Are you agreeing with God, with health, with prosperity, with good, or are you denying yourself these things through your refusal to accept them as your birthright? Agreeing with your good is one simple, effective way of bringing it into manifestation and you will learn how this may be done in Priscilla Drennen's article, "Spiritual Agreement," which will appear in a September issue of *Weekly Unity.*

Knowing Truth and not using it is a great deal like possessing a fortune and not drawing on it to enrich your life, at least that is the way one student found it whose story is told in September *Progress* by Finley Vernes. Life really began for Jane Shirley when she tried living the Truth way, when she commenced thinking of herself as happy, healthy, and prosperous, although she had lost everything that had made life joyous for her. This true-experience story, "Her Favorite Picture," will inspire and help you to use Truth.

Advancement wanted by a young man who has spent nine years in the same job! Larry Davison was the young man who wanted the advancement and the way he won it for himself is told in a true story, "Advancement Wanted," appearing in September *Good Business.*

Other business stories and articles that will appear in this issue and be of particular interest to all readers are "The Larger Share" and "An Extra Big Ten."

How to Introduce Unity to Friends

Do you sometimes wish you knew just how to pass Truth along to some friend whom you do not see often enough to talk to about it? Or do you know some shut-in or other person who really would benefit by knowing how to use Truth to demonstrate health or prosperity? If so, you will be interested in the Help-One-A-Month plan, which many Truth students find meets these needs perfectly. This group was formed to share Unity publications with others by agreeing to send at least one subscription a month to a new friend. While the Help-One-A-Month club is for the purpose of helping others, members have noticed an increase in their own good, for surely the law "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over" is working for them.

Unity Literature Helps a Mission Work

A letter from a leader in a community center in the South tells how the Unity message has brought increased health, inspiration, and happiness to the people served. She writes:

"We want to express our deepest appreciation to you for the package of Unity literature, the subscriptions for *Progress* and *Weekly Unity,* which you sent to our mission station. You are doing a wonderful piece of work for the Master. Just think how many souls are being helped and bodies healed. For ten years I have been suffering from a physical weakness which prevented me from doing my work for the Master. Your literature has already given me a new life and now I feel that I am on the main road. I shall turn to the pages of Unity literature always for guidance and inspiration. The literature is being passed on to the rural people

connected with our mission work. Some are depressed, sad, and lonely; others have a heavy burden."

This distribution of free literature to institutions of every type is carried on by our Silent-70 department. Love offerings support this work.

Fourth Term of Training School Starts

From August 26 to September 20 students preparing for the Unity ministry and others interested only in getting better acquainted with Truth will come to the Unity Training School. They will study under the leadership of such teachers as Mr. and Mrs. Charles Fillmore, Francis J. Gable, Celia C. Ayers, Ethel Meyer, Ralph E. Johnson, Ralph O'Day, and Rose Emery.

A complete prospectus will be sent free upon request to the Registrar, 917 Tracy Ave., Kansas City, Mo.

Truth Study Renews Her Health

Mrs. P. L. of Seattle, Wash., writes of the help she has received through the Correspondence Course:

"I have enjoyed my studies with you and from being a semi-invalid four years ago, I am rejoicing in renewed health. People who knew me then say I look ten years younger."

The best way to learn Truth is to study it systematically, and the Correspondence Course helps you do this. You study under the guidance of teachers at Unity headquarters, your papers are graded and returned to you, and the entire course is on the love offering plan.

A card or letter addressed to the Correspondence School Department, 917 Tracy, Kansas City, Mo., will bring you complete information about the course.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

ARIZONA

Globe—Sarah Lightle (LT), Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker, Unity, New Florida hotel

Miami—May Cornell Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Cleo Lee (LT) Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. L. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Stewart bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Anderson—Fannye Treaster (LT), Unity, 217 Williams bldg

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

Muncie—Frederick E. Andrews, Edna Andrews (LT), Unity, Kirby hotel

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran, Unity, Eaton hotel

KENTUCKY

Covington—Clara Cooway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Eloie Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, IOOF temple

MASSACHUSETTS

Boston—John Baughman (LT), Boston Unity Center, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, 3540 Paseo (mailing add)

Lee's Summit—Nora Stevenson (LT), Unity Cl, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT), Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity cl, 229 2 ave E

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 136-31 Roosevelt
New York—Georgiana Tree West, Laura Hyer, Marion Rodgers (LT), Josephine Siemon (LT) Unity, (entrance) 1 W 47; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 2 W 130; Sharlee Thompson, 143 E 39 (mailing add)
Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker, Unity, Hotel Seneca
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Avon Lake—Margaret Jones (LT) Unity, Congregational Church
Canton—Jessie Maloney, Unity, 203 6 st NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity cen, 301 Banker's bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Regina—Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of PC, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

How "Lessons in Truth" Week Helps Students

Every year Unity students the world over set aside seven days for the purpose of studying the basic Truth textbook *Lessons in Truth.* The dates this year are September 9-15. Two friends who have taken advantage of this opportunity write:

"I am thoroughly enjoying 'Lessons in Truth' Week. Each page brings a message to me that helps to smooth out my mental attitude towards my many problems." (California.)

"I cannot express the joy I received in observing 'Lessons in Truth' Week. It helped me and taught me many things." (Illinois.)

Become a member of this world-wide class this year and receive new blessings and inspiration through a study or review of *Lessons in Truth.* A booklet *Getting the Most Out of Lessons in Truth in One Week,* prepared by Silent Unity, will be sent to all those who order a copy of *Lessons in Truth* before September 9. The united concentration of a world-wide study group helps to establish a universal consciousness of Truth in the race consciousness. In this way everyone who takes part in these seven days of spiritual study not only helps himself, but also blesses the whole race.

A Health Secret for Unity Readers

Myrtle Fillmore was perhaps one of the busiest persons at Unity School as the

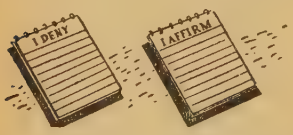
work grew, but somehow she always found time to take a personal interest in the workers, particularly the boys and young men who needed guidance and help. Among the boys that Myrtle Fillmore "mothered" was one who was trying to overcome a serious physical ailment through

Truth. This boy was Richard Lynch, now well-known throughout the world for his Truth lectures and writings.

Richard Lynch's latest manuscript is just now ready for publication in *Unity* magazine. It is a series of twelve articles on health, including mind, body, and affairs. The first article, "The Secret of Health," will appear in October *Unity*. If you have friends who are seeking healing, a subscription for *Unity* will bring them these twelve health-inspiring articles. *Unity* is $1 a year.

"No" and "Yes" System

In order to demonstrate Truth in our lives we often



have to deny old beliefs in sickness, lack, and inharmony, and affirm health, plenty, and peace. This is what Charles Fillmore calls the " 'no' and the 'yes' action of mind" in his booklet, *Directions for Beginners*. He explains the value of this practice and gives a drill in denials and affirmations for each day of the week in this little booklet. It is helpful for new students or for those who feel the need of a deeper understanding of Truth.

School Bells Are Ringing

All over the world boys and girls are trooping back to school and teachers are preparing for their work of mak-

ing valuable citizens out of the children who come to them.

Wee Wisdom is also going to school now under the arms of boys and girls who love its stories and poems and colorful illustrations, and it is included in the modern teacher's classroom aids. More and more teachers are finding that *Wee Wisdom* stories help them to "put over" some point in character training and good citizenship that they have been stressing. They find behavior problems on the playground and in the classroom are often solved through some idea in *Wee Wisdom*.

We believe *Wee Wisdom* has an important work to do in every schoolroom and we shall be glad to send any teacher you know, who is not acquainted with the magazine, a sample copy, if you will send us the name and address. Just mention that this is for a teacher. The sample copy is free. If you want to send a subscription, *Wee Wisdom* is $1 a year.

A Favorite Fillmore Book

Many of the workers at Unity School frequently remark that *Talks on Truth* is their favorite of Charles Fillmore's books. Perhaps this is

because these "talks" seem like the informal, friendly talks Mr. Fillmore frequently gives to the Unity workers. *Talks on Truth* covers subjects many students are interested in, "The Restoration of God's Kingdom," "The Development of Divine Love," "Reform Your God Thought," and "Obedience" being some of the chapter titles. While this book contains profound truths it is written in simple, direct language. For advanced students.

To Help You When You Need It

The forty-nine meditations that comprise Frances W. Foulks's book *All Things Made New* can fit right into any particular need that might arise in your life. You will find new ideas in "Meditations of a Prospered Consciousness," "True Success," "Divine Justice," and "Healing Treatment," as well as in the other chapters.

One friend in Pennsylvania writes: "Your book *All Things Made New* has been a constant companion to me for the last six years. Whenever discouraged or in need of healing or inspiration, I can always find something helpful in your book. I memorized a good many of the meditations and they come back to help me when needed."

Let the practical thoughts of this book help you find new blessings in your life.

Eating for Health

Nature has provided an abundance of fruits and vegetables for building and nourishing strong, robust bodies,

but we must know how to prepare them in appetizing ways if we are to enjoy them. Unity's vegetarian cookbooks will teach you food values and help you to prepare healthful and tasty menus. *Meatless Meals* has more than 300 recipes, menus for each season, and a timetable for cooking vegetables. *The Science of Food and Cookery* contains scientific information about foods, gives corrective diets and contains more than 500 recipes. Either of these cookbooks is a household treasure.

"New Views of an Old World"

As you learn to forget the past and live in the present

you get a new view of the world and of yourself as a child of God. Lowell Fillmore stresses this practice of "living now" in his book *New Ways to Solve Old Problems.* He gives simple, practical suggestions on how to forget the past, live richly now, and trust God to take care of the future.

From $15 a Week to $40 and Expenses

A friend in Arizona writes: "My mother sent me *Lovingly in the Hands of the Father.* I read this story and made up my mind that I could do the same as the woman in the story, and I did. I started this thought not over three weeks ago. At that time I was working in a grocery store at $15 a week. Today I started my new job at $40 per week and my traveling expenses paid."

This book *Lovingly in the Hands of the Father* by Evelyn Whitell brings you ten lesson stories—real-life stories—showing how others have used Truth as they went about their everyday affairs.

What Is Life Paying You?

Are you receiving health and happiness, plenty and peace from life today? Or do you seem to be reaping just the opposites of these things?

Richard Lynch tells how to get what you want out of life in the chapter "The Law of Compensation," in his book *Usable Truth.* He says you must "change your investment" if you are dissatisfied with the returns you are getting from life, and he tells you how to do this so that you can get on the receiving end of life. Richard Lynch is also the author of the new healing series starting in October *Unity.* Watch for it.

The Story of Unity

If you have wondered about the Unity work and the people engaged in it you will be interested in *Unity's Fifty Golden Years* which tells how the Unity work started and contains many interesting anecdotes and stories of the workers and the work. This story is not only interesting—it is faith-inspiring and encouraging—for it shows the wonderful things that have been accomplished through the faith and courage of Charles and Myrtle Fillmore. It will inspire you to greater use of Truth in your own life and help you to demonstrate the good you desire.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners	*Spanish*, $.10; *German, English* .25
	*God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*Italian, French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian, French*, $.75; *German, Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	*Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth 1.00
	*Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The	cloth 1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*English* or *Dutch* .10
	Holy Bread	.10
	Joy Cometh	.10
	One Perfect Gift	.10
	*Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	*Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Use These 3 Spiritual Laws of Prosperity

Here are three effective spiritual laws that will help to bring abundant and lasting prosperity into your affairs:

1. The Law of Vision
   (Picture prosperity as yours)
2. The Law of Expectation
   (Believe and expect that God will prosper you)
3. The Law of Use
   (Use and share your prosperity)

THE Prosperity Bank drill offers you a definite and systematic way to do something about fulfilling these spiritual laws. Each day as you use the Bank visualize prosperity and expect it to be manifested in your affairs. Then use the supply that you already have, and keep the divine channel open for a steady inflow of spiritual substance by sharing your good with others. A good way to share is to use the coins saved in your Bank to send *Unity* for a year to your friends. Silent Unity will pray with you, and the subscriptions will begin when you order the Bank. You may save for one, two, or three subscriptions or renewals, and your own may be included. Mail the blank today and start using these laws.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY AVENUE, KANSAS CITY, MO.

Please send me a Prosperity Bank and enter a year's subscription for *Unity* for each of the persons here named. I will use the Bank seven weeks and save $3 for the subscriptions, which are to begin at once.

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City _____ State _____

Name _____

Street _____

City _____ State _____

Name _____

Street _____

City _____ State _____

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Street _____

City _____ State _____

U-9-40

Order Wee Wisdom with These Magazines at a Saving

For the convenience of our subscribers who also subscribe for the magazines listed below, we have arranged with the publishers to sell them with *Wee Wisdom* at a saving. If you plan on subscribing for any of these magazines add *Wee Wisdom* at very little cost and make some child happy.

Wee Wisdom	$1.00	$2.00
American Girl	1.50	
Wee Wisdom	$1.00	$2.00
Boys' Life	1.50	
Wee Wisdom	$1.00	$3.10
Etude Music Magazine	2.50	
Wee Wisdom	$1.00	$3.50
Nature Magazine	3.00	
Wee Wisdom	$1.00	$2.40
Parents' Magazine	2.00	
Wee Wisdom	$1.00	$3.15
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Wee Wisdom	$1.00	$3.25
Instructor	2.50	
Wee Wisdom	$1.00	$3.25
Grade Teacher	2.50	
Wee Wisdom	$1.00	$3.50
Reader's Digest	3.00	
Wee Wisdom	$1.00	$4.00
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Woman's Home Companion	1.00	

These prices are good only in the United States.

The magazine combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan. Send your orders direct to *Wee Wisdom,* 917 Tracy, Kansas City, Mo.

It Is Good to Draw Nigh unto God

Boadicea T. Jameson

It is good to draw nigh unto God
At the waking of early dawn
When fresh from the portals of mystic night
A glad new day is born.

It is good to draw nigh unto God
In the heat of the noonday strife;
To feel for and find in the great within
The pulse of His quickening life.

It is good to draw nigh unto God
In the cool of the eventide,
And leaving the cares of the busy day,
In His presence quite still to bide.

It is good to draw nigh unto God
Whatever the hour may be;
For wherever thou art, in infinite love
Thy God hath drawn nigh unto thee.